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REV. ADONIRAM JUDSON GORDON, D.D.

BY THE EDITOR-IN-CHIEF.

While life lasts, delicacy, if not propriety, restrains the tribute to exalted worth. Love keeps her costliest ointment for the burial, and then breaks her alabaster flask. The tongue is no longer sealed with the seal of silence.

When, at midnight of Friday, February 1st, Dr. Gordon's spirit left his body, one of the greatest and best men of this generation went up higher. It was, like the death of Spurgeon, three years before, the uprooting of one of Lebanon's giant cedars, and the vacant place is correspondingly vast, which such uprooting leaves behind. Fifty ordinary men might have been withdrawn without occasioning such widespread sense of irreparable loss.

Dr. Gordon was, in an exalted sense, a *great* man. His intellect was of no common order. He had genius, the creative faculty, as well as talent, the administrative; capable of origination as well as organization. He had the versatility which would have won distinction in other spheres beside the ministry. Had he been a judge, he would have rivalled Sir Matthew Hale for judicial equity and probity; had he been a trained musician, he might have given to the world oratorios like those of Handel and Haydn; had he indulged his passion for poetry, he might have left epics as well as lyrics behind him, worthy to stand beside Milton's. He could have ruled an empire with the ability of a Cæsar, the dignity of a Charlemagne, the urbanity of an Alfred. Only those who knew him best would be able to confirm this judgment, for but few read the man and recognized his real greatness. He was habitually retiring and reticent, and revealed his inmost self only to a few with whom he deeply sympathized, and who held fast the great truths which were to him the cardinal points in his spiritual horizon. Only such were competent to measure him.

He was greatest in his *humility*. Human standards reckon growth by progress from infancy toward manhood; but, in God's eyes, the truest

advance is found in a perpetual return toward childhood ; we are to become as little children. As J. Hudson Taylor says, " God's man moves toward the cradle ; it is the little ones that get the Divine fondling and are carried in the Father's arms."

Coleridge sagaciously hints that the highest accompaniment of genius, in the moral sphere, is the carrying forward of the feelings of childhood and youth into the period of manhood and age. Dr. Gordon, beyond almost any man I ever knew, while he put away childish things, kept the child-like traits to the last—nay, grew in childlikeness, so that, when most a man, he was also most a child. His whole life and speech, his habitual temper and disposition, incarnated the filial spirit ; he practised the presence of God, as Isaac Taylor would have phrased it, and his eyes were unto the Father, daily waiting for guidance. He had little need of bit or bridle to bring him to yielding submission : God's glances were all the reins he required.

Certain it is that he was " great in the eyes of the Lord." He had the higher genius of goodness. Such generosity and gentleness, such unconscious unselfishness, such suavity and courtesy, such humaneness and tenderness, are seldom combined in any man. And yet his goodness was never to the abatement of firmness in maintaining principle. His uprightness was inflexible, and, when need arose, intrepid. Here again he was like the late pastor of the Metropolitan Tabernacle, in London—that modern Joshua, whose hand could carry the grapes of Eshcol with a touch so dainty and delicate as not to disturb their bloom ; yet which same hand could, when occasion demanded, seize the sword of the Lord and utterly destroy the Anakim from before Him.

Whoever knew Dr. Gordon to shrink when conscience commanded him to testify ! And yet he was so gentle and genial, even in witnessing to unpopular truth, that one of his opponents confessed that he would rather hear Dr. Gordon speak what was not according to his mind than to hear any other man discourse what he liked and agreed with.

He died at fifty-eight, like Spurgeon before him ; but he was not cut off in the midst of his days, if such a phrase implies any disastrous failure of incompleteness. It grows upon us that his character and life had rounded out into singularly symmetrical and spherical perfection.

In the beauty of his Christian character, culture, conduct, nothing seems wanting. He had grown to the measure of the stature of the fullness of Christ. Even Patience, that last and ripest of graces, had her perfect work. The whole communion of believers can, perhaps, present no one man more mature in godliness and usefulness. He was a ripe fruit, which God simply reached down and plucked, as though He would have a closer taste of it at His own banquet board above. There was such a heavenly light on his face that it seemed like a transfiguration begun ; and as we beheld him sitting on the platform at his late twenty-fifth anniversary, one verse came irresistibly to mind ; " And all they that sat in

the council, looking steadfastly on him, saw his face, as it had been the face of an angel."

Dr. Gordon was, first of all, the *preacher* and *teacher*, and here he was at his best. His pulpit was his throne. He was one of God's modern seers—essentially a prophet in his insight if not his foresight. He magnified his office, and he sanctified it. How reverently he handled the Word of God! To him the Scriptures were the infallible, inspired Divine Oracles. Other truth he believed because he understood it; God's truth he understood because he believed it. Obedience is the organ of spiritual knowledge. He long since sought absolutely to yield himself to the Holy Spirit, and his eyes were anointed with God's own eye salve, that he might see, and his ears, that he might hear; then, what he saw and heard he testified. The only time I ever saw him betray impatience was when he referred to the audacious irreverence of so-called "higher criticism." To him the point of view from which many modern scholars approach the Word of God is one which disqualifies for a true insight into its hidden mysteries. They assume the power of mere intellect and learning to discern spiritual things; they assume the absence of the supernatural element, and so do not recognize it. Their theory is essentially a Procrustean bed, and the Scriptures must be made to fit the theory. He could not calmly regard such profanation; it stirred him to indignation.

His preaching was as far as possible from any mere oratorical performance. He had the graces of the finished speaker, but they were all invested with the higher grace of God's ambassador. He taught with authority, but it was with a derived and deputed authority. Among all the renowned speakers at the Northfield Conference, he was *facile princeps;* and the address he gave there last summer, on the Holy Spirit, has been pronounced by competent judges the most complete ever given, even from that platform of great teachers. There was this supreme charm in his utterances, that, while those who are less taught of the Spirit seek to defend the inspiration and inerrancy of the Word of God, he so exhibited its wonders, so led the way into its mysteries, so unfolded its hidden riches, and showed such articulated and organic unity in all its parts and members, that doubt was disarmed; and the hearer felt shocked that even scholarly "criticism" should presume to use the scientific scalpel upon a body of truth instinct with the living Spirit of God!

Dr. Gordon's *literary work* had reached singular completeness. The three latest products of his pen in a remarkable way carry his literary structure to a crowning point. First, his "Coronation Hymnal"—mark the unique title—as though it at once set the crown on his life work, and marked the hour of his own coronation. Second, his new book, "The Ministry of the Spirit," issued on the day of his death, which, more than any other, expresses his characteristic insight into the truth which God gave him to discern and develop. He was to his generation what Luther was to his—a restorer of paths to dwell in; he brought up from out of the *débris* of

ages the apostolic doctrine of the Holy Spirit's personality, deity, and actual presidence in the assembly of saints, and gave it increasing emphasis, for a decade of years. And, third, his spiritual autobiography, just completed, or lacking only its last chapter, which another's loving hand will supply, as the closing chapter of Deuteronomy was added by another pen than that of Moses.

His work at the Clarendon Street Church, in Boston, which extended over a full quarter century, marks his greatest achievement, for there he proved the practicability of his apostolic theory, by reducing it to practice. He built up what is probably the most apostolic church in this country, because characterized by the closest approximation to primitive worship, doctrine, spirit and life. Its central charm, that in which it stands absolutely unique, is not apparent to the common eye—*the administration of the Holy Spirit.* For a score of years he patiently sought to impress upon his people such vital truths as these : that the Spirit of God has come down to find His seat or "see" in the body of Christ, where, invisibly indwelling, He is ready practically to oversee and overrule all holy activities ; that, so far as disciples enthrone the world in His temple, they dethrone the Holy Ghost ; but, so far as He is recognized and realized as present and presiding, He actually administers all church affairs, inspiring prayers and praises, preaching and teaching through human lips, leading in the choice of officers, thrusting forth laborers into God's harvest-field, prompting to self-sacrificing giving and whole-hearted serving, and qualifying for varied forms of service by His own enduement. He taught, moreover, that such a heavenly ministry demands spiritual *co-operation ;* that, to introduce or allow worldly men to hold office, or secular methods to usurp those which are scriptural and spiritual, implies an affront to the Spirit of God and hinders His operations, who will not force Himself upon His people. The consequence of such teaching, so persistent and persevering, is that there has been a gradual elimination of secular maxims, measures, entertainments and methods of management, until this church stands the purest model known to me of an apostolic community. The sittings are free, all income being from voluntary offerings ; nothing but simple Gospel teaching is sanctioned ; there is congregational praise led by one of the most devout choirs in the world, which, instead of being a burden on church finances, holds its own prayer-meetings and supports its own missionary ; and the whole church is a radiating centre of holy activity in missions among the outcast, the intemperate, the Chinese and the Jews, and in far-off lands.*

This church-life is Dr. Gordon's most complete biblical monument, his permanent living epistle. Here the golden pen of action, held in the firm hand of an inspired purpose, has written out history in sentences which are living deeds, read and known of all men. And the great problem now

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* Those who desire to study more minutely the methods pursued in the Clarendon street church under Dr. Gordon's ministry, will find a special paper on this subject prepared by me, and published in THE HOMILETIC REVIEW, October, 1890.

before this church—which may God help them to work out to His praise! —is to prove that, in the absence of the beloved pastor, the Holy Spirit still has there His seat, and will demonstrate His presence by the uninterrupted work He administers. We shall be greatly disappointed and surprised, should there be found there any disposition to say, "I am *of Gordon*" rather than "I am *of Christ*." This church is not a mere sheaf of which the late pastor was the bond, and which, now that the bond has broken, must fall apart. We have confidence that the work Dr. Gordon left behind him will in the noblest sense both survive and follow him, and that no part of it which ought to outlive his personal presence will either decay or decline.

Let those who would rear above such a man the broken column of an unfinished life work, note how God permitted him to tarry until, like Moses, he had led the people of God to the borders of their inheritance; till he had written his "Psalm of Life" in the "Coronation Hymnal;" till he had shown them the Divine pillar of cloud and fire in the Spirit's leadership, and until he had finished his Pentateuch, leaving only the last chapter to be added. He had written nine books, yet they fall naturally into *five* classes. "The Ministry of Healing" stands alone. "The Twofold Life," "In Christ," "Grace and Glory," and "Ecce Venit," belong together, for they exhibit Christ's work in us and for us, here and hereafter; "The Holy Spirit in Missions" and "The Ministry of the Spirit" form a pair, and his "Hymnal" and "Spiritual Biography" complete the fivefold group.

To his beloved wife he imparted his impression that his work was drawing to a close. He even said to her that if it should be so he would have four hymns sung: "The sands of time are sinking," "My Jesus, I love Thee," "Lord, if he sleep he shall do well," and "Abide with me." To one, who was to him what Luke was to Paul, "the beloved physician," and who asked for a message, he gave one word—"VICTORY."

There is an advantage in a man's departing in the midst of his prime, when in every respect at his best. We remember men as they are when they leave us; our latest impressions are our lasting impressions. When a man dies in the glory of his complete manhood we have him forevermore with us as he was when he departed, and his influence survives him as it was at its summit of power. When men grow old, feeble, decrepit, and the mind and memory decay, and they verge on imbecility, their influence often declines; they not infrequently commit serious mistakes, which mar the impression of their lives. Dr. Gordon will be remembered as the full-statured man, whose power was full-orbed, and whose sunset was without a cloud. He is forever beyond the possibility of marring his own life work even by imprudence or incaution, and no one else can impair its symmetry. When his character and career reached their nearest approximation to the ideal, God suddenly crystallized the vision into permanence, and so it will forever stand for men to contemplate and imitate.

I can think of but one man to be compared with Dr. Gordon for this peculiar type of attainments or achievements—Charles Haddon Spurgeon, who, beyond the seas, built up, like him, a Baptist church with singular loyalty to the same apostolic ideas and ideals ; who edited, like him, a monthly magazine, *The Sword and Trowel*, and was, like him, an author of varied and versatile genius ; and died at the same age—fifty-eight—and within twenty-four hours of the same day of the month—Spurgeon dying on January 31st, at five minutes of twelve P.M. (1892) ; Gordon, just as the first day of February, 1895, passed into the second, at five minutes past twelve P.M., and both of pneumonia, after a week of delirious illness.

Of Dr. Gordon's contributions to both the literature and the work of missions, no reader of the REVIEW needs to be informed. For years he has been our associate editor, invaluable in counsel and co-operation. His work in forwarding world-wide evangelization deserves and will hereafter receive separate treatment. Suffice it now to say that, without ever having personally visited heathen and pagan lands, he thoroughly informed himself as to the progress of missions. His best "prayer-book on missions" was "the map of the world," which he kept constantly before him ; and with the command of Christ as continually in mind, and the spirit of missions in his heart, he could not live without obedience to the Lord's last words. His will was pliant before conviction and affection, both of which were absorbed in a strong, calm, but resistless current of passion for souls. He could no more limit his Christian activities to Boston or the United States than the sun could forbid his rays to go beyond Mercury or Mars. Any less field than *the world* was too small for such a man. Samuel J. Mills said he felt, with the Mississippi Valley before him, "pent up as in a pin-hole," because his heart yearned over the thousand millions of unsaved souls outside its limits. And so Dr. Gordon's heart refused to be satisfied with any travail for souls that would not satisfy his royal Master and Lord.

As we look back over such a life, it seems so apostolic that it links the first century with our own. It is no extravagant encomium to say that there was, in the passionate ardor and fervor of this man of God, that which reminded of Paul ; there was, in his calm discretion and uprightness, that which suggested James ; and no one could observe his deep insight into the mysteries of the truth and his absolute devotion to the person of Christ, without thinking of John. Some disciples possess the active temperament, and abound in energy ; others, the reflective habit, and, like deep and still waters, mirror heaven ; but Adoniram J. Gordon united in himself both the active and the reflective. While he led the way in aggressive witness and work and war in behalf of truth and evangelism, he so sedulously cultivated the devotional spirit that his daily life was a secret chamber where he communed with God, and whence he came radiant with the glory of the Holy Presence.

THE APOSTLE COLUMBA.

BY REV. A. J. GORDON, D.D.

It is remarkable in what obscure places the seed is often sown which feeds distant generations. Bethlehem Ephrata was but little among the thousands of Judah, yet out of her came He who was to rule Israel. And in no less an humble and obscure place did he labor and pray who is, in some sense, the parent of Teutonic Christianity, the only type of Christian belief and life in modern times which is in any respect worthy to be called Christian. A bit of land amid the lashing waters of the Irish Sea—a basalt reminiscence of awful geological disturbance—a dank, stern islet shrouded in Hebridean mists, and yet the home of a saint of Hebraic earnestness, of a ruler whose sceptre was religion, and whose kingdom was the rough hearts of whole septs of barbarians, of a prophet who, with his Keltic contemporaries, laid deep foundations for the blessing of mankind in the succeeding thirteen hundred years.

Of all places, how was it that Iona should have been chosen as the fulcrum for Columba's activities? What site more bleak, more forbidding, more isolated? The story is interesting. Somebody has called attention to the fact that every Irishman who has distinguished himself has done so either on the battle-field or in the courts of law. Columba was no exception. His unregenerate days were spent in foray and feud. The saint was, in the first instance, a red-handed kern, and it may have been penitential and remorseful reminiscence which made this lonely spot so congenial to him; but the immediate impulse to settlement there came from his legal entanglements; for the record is that before his migration from Ireland to Iona, the future saint—his soldier life being abandoned for that of a priest—became involved in a lawsuit with his bishop. The Irish fighting instinct was not yet crowded out of the converted soul. Yet the cause of the trouble was so manifestly the bishop's unreasonableness, that we cannot refrain from giving Columba our sympathies, or from palliating his offence in deviating from the apostolic injunction with which the sixth of Corinthians opens. It seems that Columba, with unwearied enthusiasm, had thrown himself into the task of copying large portions of the Bible *verbatim et literatim* from the precious episcopal manuscripts. When the work was completed the bishop claimed the copy as a sort of property-plagiarism. This led to litigation, and the judge (an original Dogberry) decided in the bishop's favor, on the ground *that he who owned the cow owned her calf.* Thereupon Columba determined to shake the dust of the homeland from his feet. With a few followers he embarked in a boat of hides, and coasting along the stormy shores of the Scotch islands, landed finally upon Iona, there to begin his noble career of evangelization.

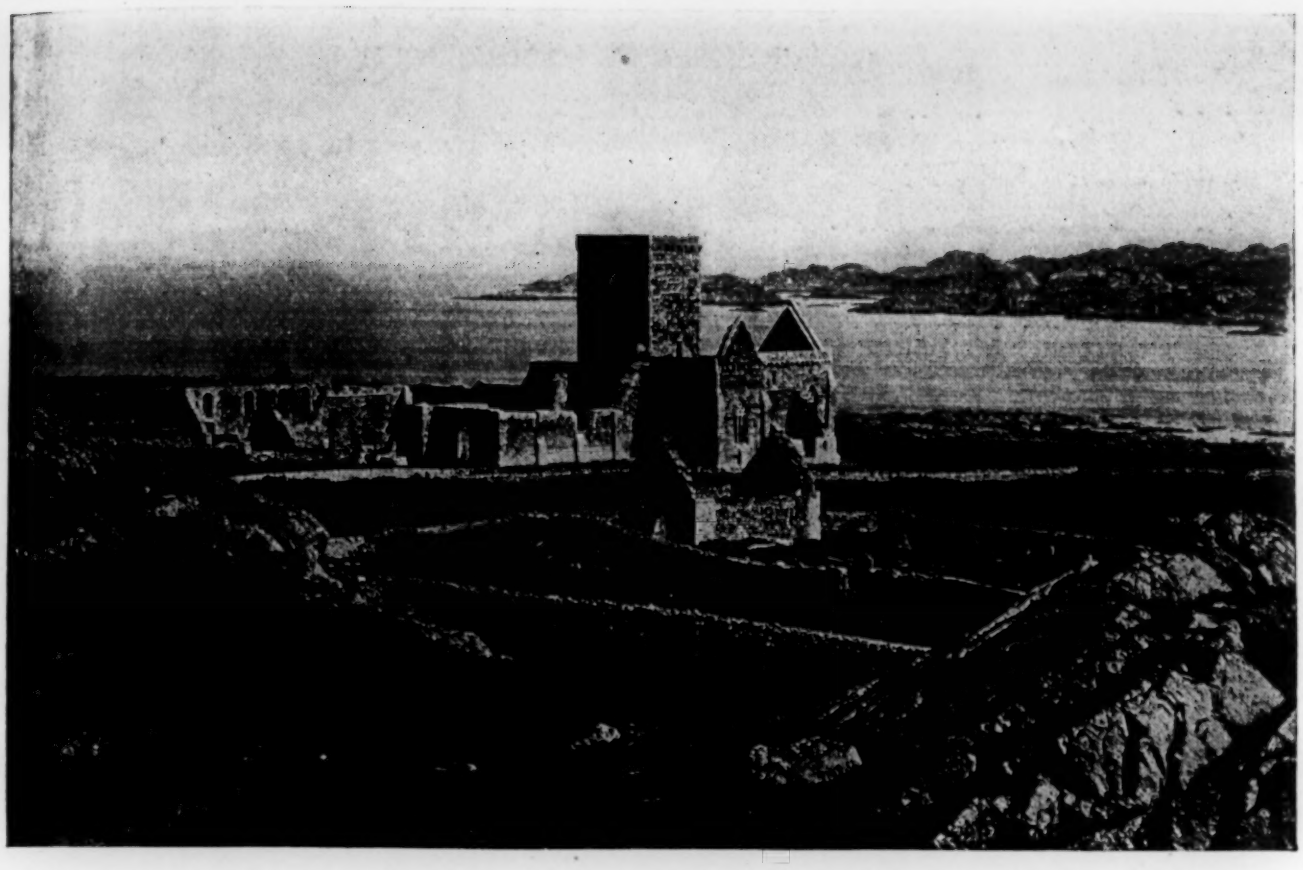
Not a very remarkable incident this, taken by itself. As if, for example, a chieftain of the Shiré Highlands should become enraged with his

tribal suzerain, and retire sulkily to some island in Nyassa Lake. Remember, however, that events are only truly great or insignificant in their final result; and then recall how far-reaching the influence of Iona and of similar Scoto-Irish communities became. Its domestic mission was that of those who are called the children of God. Columba became a sort of court of arbitrament with final powers, to all the rude tribesmen of Northern Ireland and Britain; and who can measure the blessing which the faithful performance of such a function meant among these barbarous peoples? As a foreign missionary his influence has not ceased yet. To him we owe it, in the first instance, that the nation of Livingstone, of Moffat, of Mackay, and of John Paton is what it is. The Erromangians, the Tannese, the Kaffirs, the strangers scattered throughout Unyoro and Uganda and Formosa and Hunan, and every spot which Scotch missionary feet have trod, are to him, at the last, debtor.

How beneficent, how apostolic that Irish missionary movement in the dim twilight of the mediæval era! Every one who has read Schäffle's "Ekkehard" knows how much Switzerland owes to it. Reichenau and St. Gallen are names redolent with the memories of the distant island. That Scandanavia felt the impulse is clearly seen from the fact that when Magnus, the free-booting king of Norway, swept over the British isles, Iona was the single place which he refused to injure. Northumbria, Germany, even distant Iceland are all under deepest obligations to Columba and to his successors at Iona. Alas that the nation which was a source of blessing to others should have so fallen herself! Alas that the word Ireland should awake, in modern minds, the miserable associations which group themselves around rack-rent and moonlighting, Tammany Hall and the Clan-na-Gael! Alas that the candlestick should be removed from the land of Patricius and Columba, and that their home should have become the nesting-place of oppression, of ignorance, and of priestcraft! O that the former things might come back! "God save Ireland!"

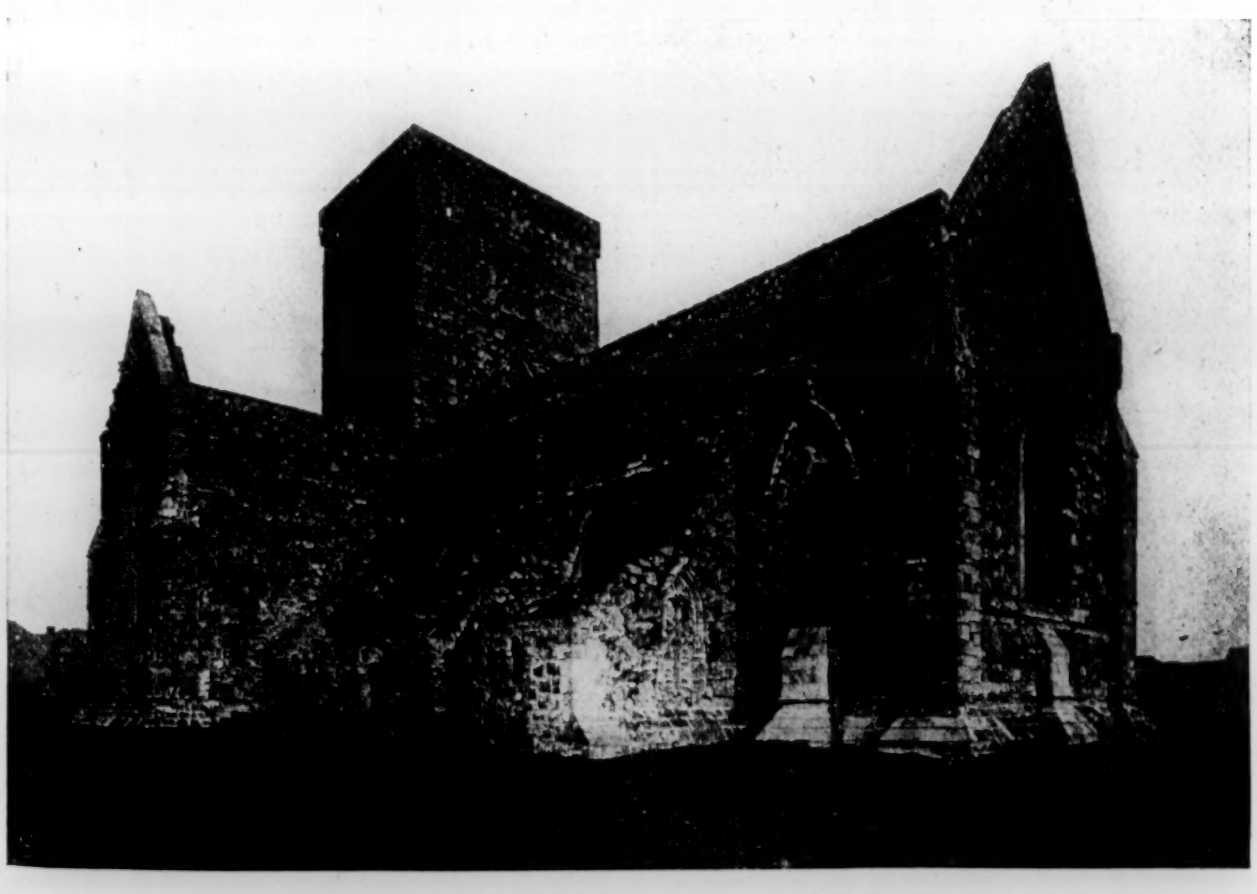
The following notes on Iona and Columba are taken from the writer's journal of a visit to the spot six years ago. They are published in the hope that a new interest may be awakened in this father of missions and in the land which cradled him, and in his countrymen, whether in Europe, Australasia, or in America, who under false teaching have drifted so far from the New Testament faith in which he labored.

The day of our pilgrimage to this historic spot will ever stand as a marked day in our calendar. Was it the strange fascination of saint legends and hoary antiquities that drew us with such strong attraction to this rock island of the Hebrides? Not altogether. Saint Columba, who lived and labored here thirteen hundred years ago, is called a monk indeed; and the stone ruins which mark his home are called a monastery; and all this is sufficient to have incited a recent pilgrimage of Roman Catholics to this spot, and an earnest effort by means of masses and



GENERAL VIEW OF CATHEDRAL AND RUINS OF CHAPTER HOUSE AND OTHER CONVENTUAL STRUCTURES.

(From S. W.)



CATHEDRAL OR CHURCH OF ST. MARY'S, IONA.

(From S. E.)

canonization to hallow it as a popish shrine. The real fact seems to be, however, that Columba was a Protestant, a thousand years before the Reformation ; and that in his little sea-girt kingdom he kept the primitive faith in comparative purity, while in its earlier habitats it was sinking into hopeless corruption.

As to his vocation, he seems to have been a missionary more than a monk, and his so-called monastery a seminary for training his disciples in the Scriptures and in Divine communion, to fit them to be his co-laborers in the great work of carrying Christianity into Britain. Let us think of Iona, therefore, as a fortress of the ancient faith, a stronghold of primitive Christianity, from which the spiritual conquest of our Saxon ancestors was undertaken and carried on by the sturdiest band of warriors that ever "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."

In spite of its rocky solitude, there is a singular charm in the natural aspects of the place ; companion islands stud the horizon in every direction, their rock-caverns affording shelter to myriads of white-winged birds ; the peculiar velvety green verdure, which the moist climate nourishes, transforming stormy islands into emerald gems ; and encircling all, an atmosphere so capricious that it alternately veils and unveils the landscape with cloud and sunshine, giving constant variety to the scene. Indeed, as the Duke of Argyle has said : "There are not many places in the world where those three voices, the sky, the sea, the mountains, can be heard sounding in finer harmony than round Columba's Isle."

Yonder within near sight lies Staffa, with its wonderful Fingal's Cave. The tourist who has visited cathedral after cathedral on the Continent, and has become satiated with the voluble discourse of verger and guide, can here gaze in silence upon one of God's cathedrals built without sound of hammer or saw, but far surpassing all others in grandeur ; for "there is nothing like this great hall of columns standing round their ocean floor, and sending forth in ceaseless reverberations the solemn music of its waves." Let a party sing "Old Hundred" as we did, beneath these arches of stone, and as its strains thunder and echo through the "long drawn aisle," let them tell us if they ever heard such majestic music before.

In Iona, however, there reigns an impressive silence, broken only occasionally by the lowing of herds and the sounds of sluggish life which issue from a few low cottages by the shore. We wander among the ruins of the little cathedral, believing or disbelieving the legend that here is the stone pillow on which the head of Columba rested at night, and here the grave in which his body was laid at his death. We enter the ruined chapel, made sacred as the scene of fervent and prevailing prayer, and the monastery where the Scriptures were profoundly studied and patiently transcribed ; but it is not the stones of the arches or the timeworn carvings which most strongly hold our attention. It is of Columba and the Culdees

that we are thinking ; of the life they lived, and the work they wrought, and of the debt we owe them in common with all English-speaking Christians, as the planters of the Gospel among our forefathers, and of their brave resistance of such as strove to supplant that Gospel by papal counterfeits and corruptions. We will not, however, yield to the romancing to which the antiquity of the place tempts us, but rather we will seek to learn the profitable lessons which are to be gathered from the career of a great missionary who chose this as the centre of his operations.

1. The foundation principle of the Gospel which he sought to propagate was sound—justification by faith. We have called him a Protestant before the Reformation. A saying which passed current in his order, and which has come down to us, is, "Not that the believer lives by righteousness, but the righteous by believing." How much this sounds like Luther's "We are not saved by good works, but being saved by faith we do good works"!

2. Whatever of monasticism marked his order, it was intended as a means to a higher end. He cultivated solitude only for the sake of service ; he was a monk only that he might be a greater missionary. "Farewell, Arran of my heart. Paradise is within thee. The garden of God is within sound of thy bells." So he is reported to have exclaimed on leaving an earlier retreat to become Abbot of Iona. But of that selfish asceticism which seeks an ideal Paradise Regained in the ecstatic visions of angelic apparitions in the cloister, while leaving the real Paradise Lost —a condemned and perishing world—to take care of itself, he knew nothing. Perhaps we have something to learn of Columba at this point, if we would be better missionaries. The command to tarry precedes the command to go ; a retreat into God should prepare an advance upon the heathen. "As the Father hath sent Me into the world," says Christ to His messengers. But before we can successfully carry out this commission, we must make real that other word of His, "Ye are not of the world, but I have chosen you out of the world." And withdrawal from this present age, and entering into profound communion with the Lord by prayer and meditation, are the essential conditions of such realization.

3. Columba deeply reverenced and profoundly studied the Holy Scriptures. Who can tell how largely the deep root and tenacious hold which Christianity gained in Scotland may have been due to this characteristic of the earliest missionary to her shores ? If we would have an established church in the truest sense, we must have a church rooted and grounded in the Word. Columba may be said to be the *former* of that Scottish Christianity of which Knox in later times was the *reformer*. And in no land, we believe, has the religion of Christ borne such a biblical stamp and expressed its worship and its confessions in such scriptural forms as in that country which was the principal mission-field of the Ionan saint.

4. All traditions agree in ascribing to Columba a spirit of extraordinary prayerfulness. So much did he depend on communion with God, that,

even when laboring among the heathen, who mocked his devotion and disturbed it by violent interruptions, he would never intermit his worship, but always succeeded in establishing a closet in the midst of his enemies. "It seems," says Dr. Smith, in his "Gaelic Antiquities," "to have been his invariable rule not to undertake any work nor engage in any business without having first invoked God. If about to officiate in any ministerial duty, he would first implore the Divine presence and aid to enable him to discharge it properly. If he himself or any of his friends were to go anywhither, by land or by sea, their first care was to implore God to be propitious, and their last words at parting were solemn prayer and benediction. If he administered medicines for the cure of any diseases, he accompanied them with prayer to God who healeth. If he administered even counsel or advice, he would attend it with a prayer to Him who disposeth the heart to listen, often accompanying that prayer with fasting. In seasons of danger and alarm, whether public or private, he always had recourse to prayer as the most effectual way to prevent, or cure, or bear every evil to which man is subject."

What wonder that, with such a spirit, he should have earned the ban of papal malediction? Instead of penance he preached repentance toward God and faith toward our Lord Jesus Christ. In a time when the blasphemous pretentions of the papacy were attaining shape and form, his little community ordained and sent forth missionaries, as though in utter ignorance of the theory of apostolic succession and bishop's ordination. On account of these and many other distinctively primitive doctrines, this community was long under the suspicion of Roman Catholic authorities. Bede lamented "their perversity and blindness." St. Bernard denounced them as a "stubborn, stiff-necked, and ungovernable generation;" which ban we must count their highest benediction, considering the grounds on which it rested.

Beautiful and full of patriarchal grandeur were the circumstances of his death, as the ancient tradition has handed them down to us.

"In the sacred volume this day is called 'Sabbath,' which means rest, and truly to-day is to me a Sabbath, for of this my toilsome life this day shall be the last; on it after my vexatious labors I shall keep Sabbath; this night of the day of the Lord I shall go the way of my fathers." So he spake to Dermid, his faithful disciple. Midnight of that day in June found him worshipping in the church; there the sleep of death fell upon him, and when they had sought him, found him and lifted him up, his face, as the beams of their lighted candles fell upon it, shone like the face of an angel. And so they buried him amid great lamentation.

"Sublime recluse" he has been called; we prefer to name him the master missionary of those whom God used in early days to subdue kingdoms for His Son.

[Note.—The correction of this proof was one of the last acts of our lamented co-editor.—A. T. P.]

ANDREW P. HAPPER, M.D., D.D., LL.D.

BY PRESIDENT SYLVESTER F. SCOVEL, WOOSTER, OHIO.

This missionary century has produced no more thoroughly missionary man than Dr. Happer, and few have been so long, and not many so prominently, identified with its missionary spirit and movement. In most things the full and rounded life just closed may be called a typical missionary life. As such I believe it will pass into the history of the kingdom, which is the true history of the world.

It was certainly so in its early consecration and Christian training. A statement preserved in his own handwriting runs thus: "I was born in Washington County, Pa., in the bounds of Mingo congregation, on October 20th, 1818. I was early dedicated to the ministry by a pious mother. I was sent to the Preparatory Department of Jefferson College when eleven years of age. I was carefully cared for by friends in the advanced classes from the first day of my arrival. During a revival in the college in December, 1830, I was received into the communion of the church at Canonsburgh by the Rev. Matthew Brown, D.D., when a little past twelve years of age. I was a reader of missionary biography and literature. In my fourteenth year I formed the purpose of being a missionary, and resolved to study medicine as well as theology to fit myself for the work. All my plans in life were made subservient to this purpose. As I was too young to be a member of the missionary association known in different colleges as the Brotherhood (indeed, I did not *then* know of its existence), my only confidante, was an elder sister. There are three grandchildren of that sister in the mission field now." Is it not typical? Here are the home, the school, and the church combining to set an ingenuous youth of the same age as the Boy-Christ in the temple about the same "Father's business." Here is the best product of a region and of ancestors of a noble religious type, growing, by the help of the mother (who pondered these things in her heart), the sister, the men in the Christian college (the true annex to the Christian home), "in stature and in wisdom and in favor with God and man." Moved from within, by steady choice of the world as his field, he found every gracious influence he needed, and appears to have been untouched by any malign one. What an example for our young volunteers of to-day, and what an encouragement for Christian homes!

And the next stage shows only the normal succession to the first. "After my graduation I taught four years. I entered the Western Theological Seminary in November, 1840. I then chose India as the field of my prospective labors. I made its history, geography, philosophy, government, and mythology the subject of careful study during leisure time. In the summer of 1840 I commenced my medical studies, and in October, 1842, I went to Philadelphia to attend medical lectures." Graduated at

eighteen (1836), the four years of teaching took him to twenty-two ; the two years of theology (with medical reading) occupied him until twenty-four ; and the fuller course in the medical college brought him at twenty-six to professional graduation in March (1844), and to missionary ordination in April. Beginning early did not mean immaturity and haste for him, even when there were so few willing to enter the white harvest field. The definite purpose of complete equipment held him fast. Another type to be remembered.

And yet this purpose did not render the future missionary either conceited or inaccessible to advice, as witness this further paragraph : "The Rev. Drs. Swift, Elliott, and McGill were my special friends and counsellors. During April, 1843, I visited Princeton Seminary and made the acquaintance of Messrs. Culbertson, Loomis, Brown, and Lloyd, who were under appointment to go to China ; and in Philadelphia I made the acquaintance of Dr. B. McCartee, who was going to China. During the meeting of the General Assembly in May, 1843, the Hon. Walter Lowrie suggested to me that the Board wished me to arrange so as to go to China with those who were under appointment for that field." Reluctantly the matter was submitted for counsel to the advisers before mentioned, and their advice decided for China. Then followed immediate readjustment of studies. "In Philadelphia I enjoyed the privilege of the Franklin Library, and immediately commenced to read the history of China and to study its geography, philosophy, and religions as a relaxation from medical lectures, quizzes, and studies." It was evidently a larger purpose to be useful that could so easily substitute one line of culture for another, and it was determination of a high order which could turn to the study of the new land with a breadth and thoroughness which gave tone to his whole work there. Nor could the yet youthful missionary enthusiast help endeavoring to kindle the fire in other souls. "During the winter of 1843–44 I often made addresses on China as a field of missions, with a map of China suspended before the audience, which, so far as I know, was the first use of maps in connection with missionary addresses."

Now begins the steadfast service of half a century—1844 to 1894. "I sailed for China on June 22d, having graduated in medicine in the previous March at Pennsylvania University. . . . As I was a medical missionary and there was no other medical man not located, I was assigned to the Canton station, though my own preference for the station and for my own location was for Shanghai. Subsequently alone and senior member of the mission at Canton, it became my duty, contrary to my expectations, to mark out the lines on which missionary work would be pursued. Influences not subject to my control led me to engage in educational work. In an exigency of the mission, in order to maintain my residence among the people, I commenced medical work, and I was thus engaged in all three departments of mission work—preaching, educational, medical. I itinerated all about Canton with Dr. Ball when it was considered not safe

to go into the country.'' Was there ever a clearer case of God's willingness to use the sanctified common-sense of thorough preparation? And was ever courage more needed or more rewarded? That was no light matter to go out on the good ship *Cahota* for a passage of one hundred and twenty days. Only five ports were open, and Hong Kong had just been ceded to England in 1841. Everything was to be shaped, even if not to be planted. The hatred to foreigners was intense. Those willing to rent to the missionaries were imprisoned for it in every case, and one such inhabitant died in prison. A mob was raised to exterminate all foreigners, Dr. Happer has told us, when one of them happened to knock over a fruit-basket which stood in a gateway. A little improvement came with the treaty of 1847, but as England would not consent to use force to open the city gates as promised, they remained closed until 1856. No wonder there were years of waiting for first converts. They were able to keep possession of any rented quarters only by stratagem. The case of the *Arrow* in 1856 brought such riots that all missionary labor was suspended at Canton, and the workers retired to Macao till order could be restored. In 1858 the American treaty protected the Chinese converts, and surpassed, in that, the provisions of the British treaty. From this time on property could be rented or purchased. Other cities were opened. The good conduct of the missionaries had been reported to the central government in answer to a series of inquiries. Facilities for *them* (it is worth remembering) were first tendered to our ambassador (Hon. W. B. Reed). Though he could not accept the proposal limited to one class, he would not conceal a fact so favorable to the missionaries. Dr. Happer received independent confirmation of this fact from Bishop Boone, and mentions it in the pages of a very brief "Retrospect," printed but not published in 1884, after forty years of service. Just at that time serious complications were arising, and yet the clear testimony was given that "none of the converts had been known to deny their faith even when cast into prison."

The courage necessary for persistent service sustained this noble man under varied labors and contrary winds of influence. It enabled him to bear the severities of the climate and the severe test of failing health. With serious disease of the heart he journeyed once, alone, from China to the United States.

The waiting and the working brought the blessing at last. "It was only after *ten years* of the most assiduous labor that I was permitted to welcome the first convert, and during those ten years of clearing the ground and of seed-sowing, I felt no more discouragement than I did during a subsequent period of ten years, during which there was a continuous revival, and I was permitted to receive forty persons into the church each successive year'' (Anniversary Sermon, p. 26). "As soon as we had any room Mrs. Happer commenced a girls' boarding-school. The work was enlarged on several lines. Dr. Kerr was sent, at my re-

quest, to relieve me of the medical work. Miss Noyes enlarged the work for the girls. Mr. Preston and Mr. Condit continued the itinerating, and I continued the preaching and the educational work. Some *five hundred converts* were received into the first church while under my charge, and some *fifty* of the pupils of the training school became assistants in various capacities as preachers, teachers, colporteurs, etc., while under my care. Some of them went to California, the Hawaiian Islands, and Australia. Two were ordained as evangelists, and three others were licensed."

This would seem to be enough for even a largely planned life, but there is more. Side by side with the engrossing work, and off the field as well as on it, Dr. Happer has kept up a remarkable literary efficiency. He never wrote without some specific end in view, and always with the real logic and eloquence of facts. He was careful of authorities and painstaking in examining them. Some of the earlier studies in Chinese literature are of permanent value, and the range of subjects is large. We regret they cannot be mentioned here in detail.

But it was for China that his pen and thought were most busied. He began the study of that marvellous country and its massive population and its venerable institutions before he had seen either. He began to write about these things toward the latter part of his work, and after his return from the field he maintained the keenest interest in and watchfulness for China's good. It is to be desired that in some form his views and experiences may be given to the Christian public. They must be omitted here.

Passing on from this we are arrested by another marked feature in Dr. Happer's life work. He believed not only in the educational side of mission work, but had special convictions concerning the place of the higher education as a factor in winning the world to the great Teacher. It has been seen how early his own attention was turned toward this work as indispensable in preparing a native ministry for China ; and he had a high conception of the function of the Christian college in the civilized countries as imperatively demanded for the raising up of ministers and missionaries. A child of such an institution in the very origin of his spiritual experience and missionary purposes, he could never feel that any other purpose should supersede this for a Christian college, nor could he understand anything of the feeling that marks this end as relatively inferior. His interest and conviction were both expressed in moving pleas for his Alma Mater (Washington and Jefferson), and in connection with all that he said and did after his removal to the seat of the University of Wooster. His early work in this department was fruitful. " The students of this training school were all converted under my own ministry except a very few. Some *fifty* were connected afterward with the mission as Christian workers in various capacities." And this though the boys were required before they left home to promise not to become Christians, and forced at each return home to worship the ancestral tablets to show that the promise had been kept. He had been effectively aiding in the work

of developing a medical missionary college during the last year of his life by correspondence and personal effort. He could not but deplore the fact that while so much help was afforded those who would enter mission work in other directions, almost nothing had been done to aid in the necessarily expensive medical training now so much needed. He wrote with a heroic tone against the idea that self-sacrifice kept young men out of missions and the ministry, and was only anxious to facilitate their way through difficulties for which they were not responsible by pleading for the Christian colleges at home and abroad. To the latter he had given most earnest efforts. About $120,000 had been secured in payments and pledges for the endowment of such an institution, which, for evident reasons, he thought should be situated not in the district in which he had labored, but in Northern China. To this, it is proper to say, his will intended that the accumulated result of a life-time of economy and wise use of originally small sums should be dedicated. It is to be hoped that his wishes may yet be carried out as to location, endowment, and the predominance of English as the language of instruction. And as he expected the final influences of his life to be concentrated in this direction, it was most eminently fitting that the subject should be chosen for the discourse delivered in April, 1894, on the occasion of the celebration by the Presbytery of the *fiftieth* anniversary of his ordination as a missionary. That address was published by the Presbytery (Pittsburgh), accompanied with a brief biographical statement and a photograph. A large edition was circulated, and it is soon to appear as one of the permanent documents of the Presbyterian Board of Aid for Colleges.

But let no one suppose that even this marked estimate of one agency led Dr. Happer to be ignorant of or out of sympathy with any other. On the contrary, that which finally impresses itself upon us is that he was pre-eminently a "fellow-worker unto the kingdom of God." Nothing that promised to glorify Christ and save men was foreign to him. For evangelistic work at home and abroad, on frontier and in city depths, among our home-born and among all the scattered and exceptional populations, he has expressed the profoundest interest. Nothing elicited warmer commendation than the enterprise into which the Young Men's Christian Association has grown—the sending of secretaries for work among the young men of the East, who are, just as they emerge from heathenism, in such special peril. No participator in the great Detroit Convention of the Volunteers enjoyed it more keenly or understood its significance more thoroughly. He loved loyally his own denomination, but nothing fettered his affection for the Church universal or his intelligent enthusiasm for the Church militant. His constant reading and questioning were concerning the things of the kingdom. Missionary literature of more than one epoch he had at command. He was an ardent patriot and had clear convictions as to governmental policies, internal and international, yet he was profoundly convinced of the true brotherhood of man, and knew better what

it meant than thousands who use the phrase ignorantly and selfishly. The kingdom of God was not only real to him, but the greatest and all-embracing reality. The future consummation was certain. All the work in the hot sun was nothing but a condition. The fewness of the laborers and the vastness of the harvest were burned in upon his soul. He thought of all young lives given to this service as reaching man's highest possibilities. He was willing to take any place and any reward, though entering early and working late. Everything that touched the kingdom anywhere touched him.

Physically he was tall, straight as an arrow, and, when in health, moved quickly. His eye was especially bright, his face expressive, and his manners courteous enough to be called courtly. I never heard him say a bitter word of anybody. Charity and not criticism was the law of his lips. He was quiet and self-contained, yet responding most readily in conversation. He rather sought than gave advice. Modestly estimating the worth of his own work, he never paraded either attainments or honors, while yet sensitive to genuine appreciation. He was dowered with indomitable perseverance, and could carry forward a life purpose as silently as a deep river would flow. He loved books much, but men more and the kingdom most. He had the deepest sense of the merit and worth of his fellow-workers, and delighted in honoring them in every way possible. He was *hopeful*, pre-eminently, because he believed so profoundly. To the last day of his life this was evident. I cannot forget the glow with which he expressed the conviction that all was going well in the world despite all appearances to the contrary. His confidence was invincible, and certainly none knew the difficulties better than he. He was devoted to prayer. Almost every article closed with a call to prayer. His last look on retiring for the last time rested on the "Cycle" of prayer. The last publication to which he called my special attention was that number of the *Student Volunteer* which was wholly given up to prayer. The last book he was reading was Dr. Pierson's "New Acts of the Apostles," and his paper-knife laid in the chapter on prayer.

Dr. Happer's life was long. He died on October 27th (1894), having lived one week of his seventy-seventh year. Yet he never seemed conscious of being a member of a past generation. The work was so much to him that the "sunset hours" were felt to be the right ones for special diligence. There was just a gradual deepening in the intensity of the desire to be useful. He was nearly a complete exception to the general rule. Whittier wrote to Holmes: "The bright, beautiful ones who began life with us have all passed into the great shadows of silence." And Holmes answered to Whittier: "You and I are no longer on a raft, but on a spar. . . . At our age we must live chiefly in the past. We are lonely, very lonely, these last years." But loneliness I never saw in Dr. Happer's life or heard from his lips. The glow of something more than life's sunset was visible in his remarkable activity. It was the Chris-

tian's sure hope for himself *and for the race* that not only gave him something more inspiring than Whittier's "calm trust in the eternal goodness," but made the knowledge that he could still be useful a complete deliverance from a life in the past. Glorious result!

Dr. Happer did not seem to have a cloud of disappointed ambition or a murmur of discontent as to the ratio of progress in the great work. Around him gathered appreciative friends, and during this year his third degree was granted by the University beside which he lived. Influence through the press and speech continued to the last. There were plans to meet and mould successive classes of young people, of whom there was good reason to hope many would enter the mission field and of whom some would go to China. He was permitted to celebrate the fiftieth anniversary of his ordination. One of his sons (Mr. Andrew Happer, Jr.) was at home from civil service in China to pay affectionate attention during the last months and days. And death itself, it was so ordered by God's good providence, came quietly and with the least possible suffering. It was as Whittier wrote (in 1869):

> "I will not teach, in mournful speech,
> That joys are brief and hopes are lies;
> To life well spent, its sun's descent
> Is cloudless as its morning skies."

And it was true as Holmes wrote (in 1881): "The dismantling of the human organism is a gentle process more obvious to those who look on than to those who are the subject of it."

Taking his life as a whole, the epitaph the poet already quoted wrote for Samuel E. Sewall (1884) may be applied:

> "Noiseless as light that melts the darkness is,
> He wrought as duty led and honor bid;
> No trumpet heralds victories like his,
> The unselfish worker in his work is hid."

Dr. Happer loved nature. He chose the site for his new home because it opened upon scenery like that specially associated with his youth, and now, by his own direction, he lies with his forefathers amid the scenes of his youth, the impression of which he had borne with him over all seas and through the long years. The picture will never fade out of the minds of some—this venerable servant of God and friend of man, seated in his study surrounded by mission books and by the brilliant colored Chinese inscriptions which adorned the walls. His identification with that land continued unbroken. The estimate of him there, on the part of the Church general, was expressed in the resolution passed by the four hundred and thirty missionaries present at the great Conference of Shanghai in 1890. At an earlier visit to this country the following testimonial was numerously and representatively signed: "The undersigned foreign residents of Canton, irrespective of creed or nationality, desire to unite with

your friends and colaborers in Pekin, Shanghai, Canton, and other cities of China, in hearty congratulations that you have been permitted to enjoy so long a career of usefulness and honor, with its arduous duties and great responsibilities, on a field of missionary labor demanding unflinching fidelity and steadfast devotion to a sacred trust, blended with judicious action and exemplary life." The *Daily Press*, of Canton, at the same time said : "He is, we believe, the only Protestant missionary who has remained at his post for the long period of forty years. His sympathies have always been ardently enlisted in his work. He will be missed in Canton and China." We may add that his death will be a great loss to China in the United States. He knew the past of missions and of diplomacy. He had received the highest marks of respect and confidence there. He had the ear of the people here. Close touch was maintained with the best sources of information. He was always ready to correspond privately or write publicly as to what needed to be known or done with regard to China or the Chinese in our own land. He had the wisdom of long experience and the courage of conviction.

Dr. Happer's place in missionary biography will be a marked one. He entered China just after the earliest pioneers. His work admirably supplemented theirs, and enlarged it and made it bear permanent fruit in all departments. He aided to give standing to all missionaries and all their work by his unblemished life and intelligent service of nearly half a century, and by close intercourse with high officials. He took up the questions of his time with profound study. He helped to interest thousands incidentally and directly in the work for the vast Empire of the East.

In closing we may recur to the intimation made at the opening. This is a typical missionary life. Its ultimate origin was in the heart life of a covenanting mother. Its conscious origin was in a choice as early as it was intelligent and firm. Its proportions were indicated by the thoroughness of the preparation determined upon and actually realized. It exhibits a remarkable combination of initiative and submission to sound advice. No opportunity came amiss, whether in preaching or printing or practising the medical art, or teaching or planning or research or diplomacy. Something creditable was done wherever there was occasion to do anything. Closest intercourse with the best side of the great nation he learned to respect and to admire in some things never blinded him to its lost condition or to the necessity of the stricter Christian casuistry in guiding the lives of the converts amid their perplexities. This life was helped in saving men by keeping in touch with everything which could be counted an important factor in their earthly lives. Seeking first the kingdom, knowledge of all was sought which could either help or hinder it. This whole life was marked by intense devotion, steady persistence, unflinching courage in all dangers, invincible hopefulness under all delays, and the patience which marks the perfect man. The motive of this life was love

of men, the sustaining power in it was the whole Word of God, and prayer was ever, through wrestling with God, the renewal of its vigor. Its activity was incessant, and continued by the willing spirit to the last possibilities of the failing flesh. Never content with what could be accomplished alone, this life was characterized by a generous enthusiasm for co-operation with every agency that could serve or save mankind, and ever deeply concerned for the number and character and quality of those who were to come after and press on the work to its certain and glorious consummation.

And now what an appeal for enlistment sounds out of this missionary life so typical in its duration and breadth, its intensity and efficiency! Can anything be too good for foreign missions? Can any career go beyond the possibilities of missions in offering to our Christian youth (young women as well as young men) the noblest possible opportunities for the employment of the rarest endowments most carefully cultivated? Joseph Cook has said: "There is a best way to live, and it is best to live the best way." In the light of missionary biography, the best way seems to be the missionary way. Who will be "baptized for the dead"?

HINDU REFORMERS OF THIS CENTURY.

BY J. E. TUPP.

Hinduism is often spoken of as one of the most conservative forces of the world, and in some respects it may be considered to be so. But the Hindu religion of to-day is not the religion of two thousand years ago. Excrescences of all kinds, the natural growth of many centuries of ignorance and superstition, have accrued to it, and it has been the aim of all reformers to remove these excrescences and to restore Hinduism to an older and purer form. Many such reformers there have been. Through all history a constant succession of them is seen, but only in a few cases has their influence extended beyond the people and race of their own time. In this century three prominent men have arisen, who have endeavored to lead their countrymen back from idolatry and polytheism to the theism which they profess to find in the Upanishads and Vedas, the early and sacred books of their religion. Many have hoped that Hinduism, assailed by them from within and by Christianity from without, was about to enter on a brighter day and a purer faith. These hopes have not been fulfilled.

Ram Mohun Roy, the earliest of the three reformers, of whom we wish to give a short account, was born at the close of the last century in Burdwan, a district of Bengal, of rich and high-caste parents. As with many other reformers, his more iconoclastic opinions disappeared with his youth, and the temperate zeal of his mature age brought him fewer converts than

the fiery zeal of his earlier years promised. While still very young, he published, with the aid of the press established by the Serampore missionaries, a protest against idolatry, thereby raising against himself such a storm of indignation that he was obliged to leave his father's house and for some years to become a wanderer. During this time he was, however, supplied with sufficient funds to enable him to travel about the country, making religion, practical and theoretical, the object of his study and research. He penetrated as far as Thibet, attracted thither by the fame of the Buddhist religion ; but after a time he was compelled to leave the country, having there also condemned the mass of fable and idolatry which had grown round what he had expected to find the pure theistic religion originally established by Buddha. In his twenty-first year he returned to his father's house ; but the idolatrous practices of his countrymen again compelled him to break silence, and again he had to leave his home, and this time he made his way to Calcutta. For some years he appears to have remained there mastering the languages—Hebrew, Sanscrit, Arabic, and Greek—which would enable him to study the holy books of the great religions, Jewish, Hindu, Mohammedan, or Christian, in their original dress. He had thus access to all sources of human knowledge, and was well fitted to arrive at conclusions to which intellect alone was guide.

The opinions he formed were such as have appeared very attractive to many minds. In the sacred books and in the minds of men he thought he saw everywhere implanted a belief in one great Supreme Being, the Arbiter of the destinies and lives of men during their passage through this world, their Judge in the world to come. The fatherhood of God, the brotherhood of man—two prominent dogmas—he thought he found imbedded in all religions ; the love and veneration due to the first and the duties to the latter everywhere inculcated. Caste he denounced as anti-social ; idolatry as degrading to the worshipper and insulting to the Ruler of the world. He preached pure theism as a basis on which all the religions of the world might be re-established, and all nations united in concord and peace. It is both strange and interesting to see, from the East as from the West, this idea arise as the great hope of the future, given out by those who believe in the power, the benignity, and the love of the great Ruler of the universe, but who are unable to receive the revelation of our Lord Jesus Christ.

Inspired by the hope that these doctrines had only to be preached and to be made known to ensure their universal adoption, Ram Mohun Roy, in 1830, established an association, since known as the Brahmo Sabha (the Society of Brahm, the Supreme Being). The idea attracted many, though there were few declared adherents. A house was bought in Calcutta, a small endowment was raised, and regular services were established. But now it was evident that the founder was no longer the root and branch reformer he had been in his earlier years. Caste was recognized, though formerly so strongly condemned ; the Scriptures read were confined to the

holy books of the Hindus, and were expounded by learned Brahmans. The life and character of Christ, though often spoken of before in terms of the greatest love and reverence, were never referred to in the services. In everything it was evident that the adaptation of Hinduism to what was deemed an enlightened time, not its radical reform, was the object aimed at. Instead, however, of remaining in Calcutta to watch over the interests of the young society, Ram Mohun Roy, within a year of its foundation, left the country for England. There he received great attention and notice ; but he was chiefly, as was perhaps natural, attracted by the Unitarians, so much so, indeed, that at this time he might almost be considered one of their number. He continued his religious studies, and published a book in which he spoke of Jesus as "the Founder of truth and of true religion," and of His precepts as "the sole guide to peace and happiness." But though he called himself "a follower of Christ," who is "the spiritual Lord and King of Jews and Gentiles," he refused, when dying shortly afterward in Bristol, to be baptized, and gave special instructions that he should not be buried as a Christian, lest the interests of his heirs should be prejudiced. His visit to England was in itself a violation of caste ; but from his time to our own Christian baptism has been the one final breaking of caste rules, from which no recession is possible.

The early death of its founder was an irreparable loss to the little society in Calcutta. It lingered on for some years without much life or influence, known only to a narrow and ever-narrowing circle, until new impulse and life were given to it by the rise of another reformer, a man of much the same stamp and spirit as its original founder.

Babu Debendro Nath Tagore was born in Calcutta in 1818, the son of millionaire parents, and was, in his early youth, surrounded by all the sensual indulgences which especially beset such a family in an Eastern city. The account of his awakening to serious things—an account given in words which would seem appropriate to some mediæval mystic—may be best given in his own language :

"From my sixteenth to my twentieth year I was intoxicated with the pleasures of the flesh, regardless of spiritual interests, and dead to conscience and to God. Once, on the occasion of a domestic calamity, as I lay drooping and wailing in a retired spot, the God of glory suddenly revealed Himself in my heart, and so entirely charmed me and sweetened my heart and soul that for a time I continued ravished, quite immersed in a flood of light. The world outside and the world within both seemed bathed in a sweet and serene stream of celestial effulgence. What was it but the light of truth, the water of baptism, the message of salvation ! Was it a vision that so charmed me ? No ! The living presence of the living God, who could doubt ?" But this season of ecstasy was followed by a long period of struggle, and it was not till he reached the twenty-fifth year of his life that he felt his "inferior propensities curbed," "the wild fury of passion abated," "conscience reinstated in its exalted place,"

"the world shorn of its attractions," and "God made his only comfort and delight."

The zeal of the young and eager enthusiast soon attracted notice, and a circle gathered around him. His wealth was of the greatest help in enabling him to erect a school, to found a press, and to start a periodical. The new society attached itself to the old and now languishing one established by Ram Mohun Roy, and branches were established. Its object was, as his had been, to revert to the pure theistic doctrine of their forefathers; to encourage a knowledge of the natural sciences, astronomy, and natural history, believing that increase in such knowledge could only add to the glory of God; to lead lives of holiness and self-dedication to good works. Authority for this faith they believed to be enshrined in their sacred books. Nath Tagore not only set himself to the study of Sanscrit, in order to have access to the original writings, but he deputed four pandits to visit Benares to procure and to investigate there the earlier Vedas.

The result of their labor was disappointing, as, indeed, might have been anticipated by any one acquainted with the works of English Sanscrit scholars. Though pure theism might be inferred from some parts of the Vedas, yet their teaching was so contradictory, and in some places so unmistakably pantheistic, that they could no longer be considered the source of fundamental truth. A new covenant was therefore drawn up, by which all the members of the association bound themselves to worship no created being, but only the supreme Brahm, the Maker of all.

But though the authority of the Vedas had thus been rudely shaken, they still retained the first place in the worship and in the services of the Brahmo Sabha, or Somaj. The Christian Scriptures were acknowledged to be entirely theistic, but were not allowed to supplant the national writings.

In 1858 the Brahmo Somaj entered on the most vigorous portion of its existence by the accession to its numbers of Babu Keshab Chandra Sen, a man well fitted by character, learning, and position to be a leader to his countrymen. Hope ran high, not only in India, but in England and other countries where he was known, that here at last was the man who would lead his countrymen to Christ. These hopes have not been fulfilled.

Babu Keshab Chandra Sen, a member of a distinguished family, was born in Calcutta in 1838, and was brought up in the special worship of the Vishnu. But the education he received in the English college, though not directly Christian, proved, as it so often does, destructive to the Hindu faith. In the light of Western knowledge, founded on facts and on history, the old legends concerning the gods of the Hindu Pantheon seemed ridiculous, and the rites by which they were worshipped debasing. For some time he remained in religious apathy, believing all religions to be equally unfounded; but at last he felt that in this state of mind no happiness could be obtained, and he sought refuge in prayer. He has himself told us how, at this time, he was helped neither by book nor by any man,

but by the voice of God speaking directly to his soul. His experiences even more than those of his predecessors seem like those of the Christian convert.

It was not until this time that the Babu heard of the Brahmo Somaj, so quiet and unaggressive had it become. A tract that came his way made him acquainted with it, and he immediately sought an interview with Rajendra Isath Tagore, and soon joined his association, which now took to itself the high-sounding title of "the Church of India."

Though at this time still very young, the Babu's influence soon became paramount. For the first time the little society was roused into missionary activity. Even Nath Tagore, still the nominal head, was so moved by the younger and more ardent reformer, that he gave up his Brahmanical thread, and removed the family idol. Every effort was made to quicken the life of the association, to rouse them to a purer worship and more active philanthropic life. The Babu himself gave up his appointment in the Bank of Bengal in order to become the minister of the community, and to devote his whole time to its service. Like his predecessors, he had prepared himself for this position by devoting much time to the study of all religions, and to the onslaught that had been made on them ; and, like them, while he spoke of the Christian Scriptures with the highest reverence and praise, the traditions of his race and his feelings as a patriot still tempted him to give the Vedas the first place among the religious writings of the world.

For some years the two leaders worked together with as much harmony as could be expected from two men who, though one in aim, were very different in temperament ; but at last dissensions arose, and the younger and more advanced section of the community broke off, under Babu Keshab Chandra Sen's leadership, and formed a more democratic society of their own, under the title of "the Progressive Somaj."

As with the older societies, they proposed to find the foundations for their beliefs in the sacred books of the world, and more especially in their own ; but the Babu has put it on record more than once that, in his opinion, the highest authority of all was to be found, not in these books, but in the direct voice of God to the human soul. In contradiction to his frequently declared disbelief in supernatural revelation, he maintained that at different times God had raised up for Himself prophets, to whom He had, in a more special and intimate way, revealed Himself and His will. In this category he placed the prophets of the Old Testament, Christ and Mohammed, and in more or less express terms he claimed himself to be the prophet raised up in these last times.

Of the extreme eclecticism of his views, the following extract from a contribution to the *Theistic Quarterly* in 1880 will be the best exponent :

"To me the Bible is a blessed home, to which I often like to retire after my refreshing devotions, and I read and meditate over the Old Testament and the New. From such perusal I derive much help, much sympa-

thy and much comfort, much profound response to what I treasure as the most sacred treasure of my being. The Bible is the Word of Life indeed. It seems as if the Bible was written for me especially. In the Shastras of my own country, in the Upanishads, the Bhagvat Gita (the Divine Song), I feel as if I am breathing my own natural atmosphere. It is to me another home, replete with clear and hallowed associations of national antiquity, full of the fragrance of a piety as original as it is true and congenial to me. It is as impossible for me to cease to be Hindu in spirit and aspiration as it is impossible for me to change my skin. The Upanishads and the Bhagvat furnish the staple food of my being. I may as soon cease to contemplate on them as lose my spiritual existence. Buddhism is to me also divine. The discipline and ordinances of Sakya Siddartha have a strange authority and attraction for my nature. In meditativeness, in self-congeniality, in peacefulness, in mental illumination and internal peace, Gautama is my ideal, and from Buddhism I sincerely declare I derive spiritual help which no other religion can afford me. With some of the sentiments of Hafiz, Sheikh Sadi, and Moulana Roum I have come in contact; and what is there to equal their beauty, their depth, their tenderness, their intoxicated spirituality? Therefore, I say, my glorious religion has opened out to me the Scriptures and the spiritual treasures of all nations."

The great aim of the Brahmoists from the first had been the unification of all religions, but few could subscribe to such a confession as the above.

As time went on there were again disagreements in the society, largely caused by the extravagant claims and autocratic behavior of the leader. In 1878 a definite split occurred, the immediate occasion being the marriage of Babu Keshab Chandra Sen's daughter to the Raja of Kuch Behar. Both bride and bridegroom were under the marriageable age, and child marriage was one of the customs of his country which the Babu had most strongly opposed, while the rites by which the marriage was celebrated were such as seemed idolatrous to many Brahmoists. Again a band of seceders formed a new church, believing themselves to be returning to the faith and aspirations of the parent society.

The Babu still led the older association, but in time his pretensions alienated many from him. In imitation of the Church of England, he issued a creed of thirty-nine articles, and in extravagant words he proclaimed his new dispensation.

"All other dispensations," he wrote, "are harmonized and unified in the synthetic unity of the new dispensation. A whole host of churches are resolved into a scientific unity. In the midst of the multiplicity of dispensations in the world there is undoubtedly a concealed unity, and it is of the highest importance to us all that we should discover it with the light of logic and of science." He issued a proclamation to "All my soldiers in India." "Ye are my soldiers, my covenanted soldiers. Ye are

bound to fight valiantly and faithfully under my banner, and no other shall ye serve."

Such language did him at the time much harm ; but after his death, which occurred soon afterward, the extravagances of his later years were forgotten and the great services of his earlier ones only remembered. No successor has been allowed to enter his pulpit, and his memory is still fondly cherished by many. In his later years some enthusiastic followers worshipped him as if he were a god, and these honors were accepted by him.

One other band of reformers must be briefy mentioned. It is that which is now known under the name of the Arya Somaj, and was founded in the middle of the century by Swami Dayananda Saraswati, a Mahratta Pandit. Like the other reformers of whom we have written, Dayananda was in early youth repelled and disgusted by the idolatrous rites of Hinduism. Like them, he set himself to travel and to a study of the other religions of the world. He became a convert to pure theism, for which he thought he found sanction in the Vedas. He proclaimed their authority as entirely contradictory to the Hindu practice of his time. But, unlike the other leaders, he refused to acknowledge the sanctity of the ancient books of the other religions of the world, and a determined opposition to Christianity and a desire if possible to suppress it, even by law, in India became in time one of the most marked aims of this society. This aggressiveness has been in some ways an advantage to it, and of all the sects of reformed Hinduism, it has now the largest number of adherents. It has given itself up largely to fostering education, and has branches in many parts of India and one in London.

Notwithstanding the high character and elevated moral aims of the Brahmoist leaders, the movement cannot be considered to have had a success at all commensurate with its early history and expectations. It has, indeed, been a half-way house for some who, in the light of modern education, can no longer believe in the grosser superstitions of Hinduism, but are still unable to accept the Christian Gospel. Its negative creed, without anything of that "super-rational" element (as Mr. Benjamin Kidd calls it in his lately published and much-talked-of book), has been unable to affect changes in the life or to keep the active devotion of its professed adherents. At the last census its numbers were found to be below five thousand, and these were divided into three different and sometimes hostile parties. Not only have the hopes of its own party been dashed to the ground, but the hopes also of the Christian world. The reformers had been hailed as men likely to lead their countrymen from idolatry through theism to the bright light of the Gospel. Something they have done, and their influence has probably been of wider extent than their numbers would indicate ; but we have again seen that more vivifying influences than purely intellectual ones must be at the bottom of any great religious movement. The love of Christ constraining the heart of man is the only lever that will

be found sufficient to raise the people of India from superstition and heathenism to the worship of the one living God and His Son, our Lord Jesus Christ.

FACTS AND FIGURES FROM BRITISH INDIA.*

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The English Government has published in a volume of 299 pages the tabulated results of its last census of India, the most extensive that was ever undertaken, upon which more than a million dollars were expended. A census of the entire Roman Empire would have been a small affair in comparison with that of British India, which contains fully 287,000,000 human beings, or the fifth part of the human family. It is a territory in which the population each year increases on the average 2,700,000, and the collector of statistics returning in a decade will find an increase of 27,900,000, a population almost as great as the entire kingdom of Prussia contains. The number of children under five years of age is 45,000,000, almost equal to the population of the whole German Empire. In India there are no fewer than 22,600,000 widows, of whom 250,000 are not yet fourteen years of age.

Some of the figures and data of these census statistics are very instructive. British India is no industrial country ; 171,700,000 of the inhabitants devote themselves to agriculture. The era of large centres of population has not yet reached India. Only 27,200,000 live in cities, and these do not increase at a greater ratio than the population as such. The census reports only 28 cities of more than 100,000 inhabitants, the total population of these being 6,173,000. In all India there is not a single city with a population of a million. Bombay, with its suburbs, is the largest, but has only 821,764 people.

European ideas but slowly permeate these masses. It is naturally impossible to compel the Indians to marry widows, but the law has prevented their being burned alive. It is a doubtful specimen of human feeling to permit lepers, of whom there are 126,000, to marry. But the law has certainly did the correct thing prohibiting their being buried alive, as was done before. In 1891–92 there were 655,500,000 letters, papers, and packages sent through the mails in India. Railroads have now been built over 27,077 kilometres (nearly 17,000 miles), but even this means of intercourse has not been able to break down the caste spirit, although 126,600,000 passengers were carried in 1890.

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* Digest largely from an article by Director Zahn, in the *Allgemeine Missions-Zeitschrift*, No. 7, *h. a.*

And what a Babylonish confusion of tongues exists in polyglot India! The most widely spread is the Hindustani, yet this is spoken only by 85,600,000 of the population, or only about 29 per cent of the entire people. The census reports no fewer than 117 different languages in the country. Of these, however, there are 5 Indian, 8 Asiatic, and 23 European tongues, which are together spoken only by 5601 people; 17 other languages constitute the means of communication for contingents of from 1000 to 10,000; 22 per cent of 10,000 to 100,000, and 22 more are used by fewer than a million people. Yet there are more than 20 languages in British India, each spoken by more than a million people. The least of this class is the Pashtu, with 1,080,931. Next to the Hindustani comes the Bengali, with 41,300,000 to use it. Five other languages, among them the Telugu and the Tamil, are each spoken by more than 10,000,000.

These languages are anything but closely related, and by no means belong to the same family of tongues. The census divides the 117 languages in question into 17 groups or families. Of these the most important is the Aryan or Indo-European, spoken by 195,400,000 Indians, while the next numerically is the Dravidic, including 14 languages spoken by 52,900,000.

In educational matters excellent progress has been made. It is less than half a century since the government determined to take this matter into its own hands. The census makes a distinction between public institutions of learning, which are supported entirely by the State; aided institutions, supported in part from the State treasury, and unaided private institutions. The middle class has decreased in the last ten years; the first and third class have increased. About two thirds of the pupils attend the private schools and one third the public. The schools of the second and third class each number about 60,000; the public State schools, 21,235. Of these 142,038 schools in India, 139 have university courses, 154 are seminaries or normal colleges for teachers, 10,496 are secondary or advanced schools, 130,874 are elementary schools. The elementary schools report 3,284,751 pupils; the secondary, 548,036, and the seminaries and universities, 21,632 students. The number of natives who secure academic degrees is comparatively small. Five universities have the right to examine for degrees, and these have an established reputation for refusing degrees to any and every unworthy candidate. In the last five years 81,086 applied for admission to final examinations, but only 26,940 were passed. Of course the masses in India as such are not yet educated. The great majority of the natives are still analphabets. An examination of the report shows that of every 100 East Indians, 94.7 cannot read nor write, this percentage being unequally divided between men and women; but of 100 men nearly 10 per cent can read and write; but of 1000 Indian women only 4 have this accomplishment.

The religious census is probably the most interesting in these instructive tablets of figures and facts. Here is the result:

1. Hindus (Brahmans)	207,731,727
2. Mohammedans	57,321,164
3. Aborigines (Animists)	9,280,467
4. Buddhists	7,131,361
5. Christians	2,284,380
6. Sikhs	1,907,833
7. Parsees	89,904
8. Jews	17,194
9. Unclassified	42,763
Total	285,806,793

The Christians are scattered all over India, but constitute different percentages of the population in different localities, varying from 7 in every 100,000 in the Panjab, to the Presidency of Madras with 2 out of 1000 ; in fact, about three fourths of all the Indian Christians live here. The Christians of India are not all the fruit of mission toil. Fully 35,645 European, 36,082 Eurasian, and 200,000 Syrian Christians are not converts of this work. Of the remaining 2,012,197, the Roman Catholics can claim 1,243,529 adherents. It is interesting, in this connection, that the official census for the first time gives us reliable data on the Roman Catholic work in India. The reports of the *Missiones Catholicæ* concerning the propaganda have all along been inaccurate and exaggerated. Of the Protestants, 371,692 are found in the Presidency of Madras, while 102,367 are found in Bengal and 96,226 in Burma. There are 592,612 native Protestant Christians in India, divided among the denominations as follows :

Church of England	164,028
Presbyterian	30,915
Protestants	49,223
Lutherans	64,243
Baptists	186,487
Methodists	13,412
Others	84,305
Total	592,613

Just who are meant by " Protestants" and " Others" in the tables does not appear. The growth of Protestantism is seen in the following :

1861	there	were	198,087	Protestants,						
1871	"	"	286,987	"	an	increase	of	88,890,	or	44.9%
1881	"	"	492,883	"	"	"	"	205,895	"	41.7%
1891	"	"	592,612	"	"	"	"	99,730	"	20.2%

Dr. F. M. Zahn, who is a well-known German authority on mission subjects, in discussing these statistics, draws attention to the fact that there is a heavy decrease in percentage during the last decade compared with the

figures of preceding decades, but inclines to the belief that there must have been some error in making the summary, either in the last report or in the data for earlier years, and thinks that the matter cannot be definitely decided until the statistics for 1900 will be on hand. Should, however, all the figures as given be entirely correct, then the ratio of increase is smaller in India now than formerly. Zahn thinks, too, that the objection urged to Christian work, that while the increase in population in India is each year 2,700,000, the entire number of Christians is only 2,200,000, and that consequently the absolute increase in population is greater than the entire Christian community, is not to be regarded as discouraging, because similar objections could have been made in the early days of Christianity, when the apostolic Church went out conquering and to conquer. The question is whether the leaven of Christianity is at work in India, and this is the case beyond a doubt. At any rate, the Protestant Church there increased at a greater ratio than the population of the empire. During the period in which statistics are at hand, the population has increased 10.9 per cent, while Protestantism has increased 20.2 per cent. This increase is, however, disproportionally distributed. In Bengal the increase of population stands to the increase in Protestantism in the proportion of 7.3 per cent to 22.4 per cent; in Madras, 15.9 to 24 per cent; in the Central Provinces, 12 to 58 per cent; in the Northwestern Provinces, 6.2 to 271 per cent. In Bombay the data are even more favorable to Protestantism.

These last figures go to show that when Christian communities once begin to grow they increase in per cent more rapidly when in the hundreds and thousands than they do when in the tens and hundreds of thousands. Again, these statistics show that the general rapid development of Protestantism in India is not only the direct result of mission work. Without doubt the marriages of Protestants, because contracted on a higher moral plane, are more fruitful than the heathen marriages. While a general comparison in this matter is not possible, such comparisons can be made in some special cases. The Basel Mission congregations in India during the decade of 1882–91, in a community of 7557 souls, report an absolute increase of 1875 souls by births, or 24.8 per cent, while the general increase in Gentile India has been only 10.9 per cent. A further increase of 6 per cent the Basel missions secured during this period from without, making a total of 30.8 per cent. Deducting losses of all kinds, these mission congregations during the past decade grew through natural increase by 24.8 per cent, and a further 20.5 per cent through additions from without. If other Protestant missions can report the same experience, it is safe to pronounce the development of Protestant missions in India as healthy and safe, and the prospects for Gospel conquests more than fair.

Dr. Cust does not pass so hopeful and favorable a judgment on mission work in India. In a recent article he criticises Protestant missionaries, and compares them unfavorably with Paul and Columbanus and Bonifacius, as also with modern Roman Catholic missionaries, and, in fact, even with

the propaganda workers of the Hindus and Mohammedans. In this regard he seems to like the view which the German traveller Weismann expressed some years ago of the missionaries he met in Africa, who claimed that the Protestant missionaries worked on the principle of *ora et labora*, while their Roman Catholic competitors inverted this order and attended to the *labora* before the *ora*—*i.e.*, sought first to civilize and only then to Christianize the natives. Cust's leading criticism is that the Protestant missionaries of India do not exhibit to the native the living example of "the most excellent gift of self-sacrifice." Dr. Cust also fears that if once the protecting arms of the British Government are withdrawn from India, the whole fabric of Protestant churchdom in that country will crumble to the ground, the reason being that it has not been established on an independent, self-sustaining apostolic basis.

Zahn, in answer, very properly draws attention to Cust's inability to prophesy or predict in this matter, owing to his strong convictions that the mission churches should be under native government and authorities exclusively. Recently he protested loud and long in the *Times* against the appointment of a European bishop for Africa. Zahn thinks that possibly Cust's ideas could be applied to the churches in Africa, and that these could stand on their own feet and become independent of European control, but that the time to establish this principle in India has not yet arrived.

THE LONDON MISSION IN TRAVANCORE.

BY THE LATE REV. SAMUEL MATEER.

The Western Coast was the first part of India where Europeans landed and opened direct intercourse with the people, thus commencing a new era in the history of mankind. As Columbus first lighted upon the Bahamas in his search for India four hundred years ago, so, about the same time, Vasco da Gama was blown to the West Coast of India, under the rule of the Zamorin, of Calicut, which became the subject of the noble epic poem in Portuguese called the Lusiad. South of Calicut lies the native State of Travancore.

The shores of Travancore are covered with the feathery cocoanut-palm, in its gardens are cultivated numerous fruit-trees, bananas, coffee, tea, and fragrant spices, while the valleys and lowlands are irrigated and green with rice, producing a golden harvest twice a year. Inland, the country is well called Malayala—hill and dale—while in the background rise the lofty range of the Western Ghauts, with grand precipices, beautiful waterfalls, primeval forests, and scenery of romantic beauty. The torrid heat of the East Coast is not so often experienced, but there is no winter to relieve the pressure on the European constitution.

Travancore must be studied as ethnologically a distinct and very peculiar district of India. There are no child-marriages among the Malayalis, but females have considerable liberty of choice when arrived at maturity. Numbers of celibate Brahman women will be found there, because only one son in each Malabar Brahman family is allowed to marry, in order that the ancestral estate may not be diminished by subdivision. Among Malayalis no woman ever can be a widow, because she never is truly a wife. The system is one of concubinage, in consequence of which the mother's brother is the guardian of her children, the paternal relationship being of no account in the eye of the law. Malabar law is, therefore, curiously opposed to ordinary Hindu law.

Among the two and a half millions of people in Travancore we find a marvellous variety of race and religion. The ancient colony of Jews numbers (including those of Cochin) about 1400. We have 150,000 Mohammedan traders, fishermen, and agriculturists, for the most part ignorant of their own religion, bigoted, and superstitious. All along the seashore are seen the churches of the Roman Catholic fishermen, with others inland, for 180,000 of that sect ; while over North Travancore are the venerable churches of the Syrian Christians, with their ancient hierarchy and elaborate ritual, followed by 250,000 of that faith. Altogether no less than half a million, or one fifth of the whole population, are already nominally Christian, constituting that country the most Christian country in India.

Among the Hindu population there are no less than 420 distinct castes, most of whom cannot eat together, and none can intermarry. In their secluded groves and villas dwell the high Malayali Brahmans, before whom the king himself must bow. Around the sacred temples dwell the numerous servants who attend the shrine. In lowly huts among the palm groves live the tribes who climb these trees for their produce, on which they live. On the sands of the seashore dwell the laborious fishermen, in the rice swamps the toiling slave castes (now nominally freed), and in the hills the wild men of the woods, while in the towns are found, besides artisans of various trades, the gentry, the magistrates, lawyers, teachers, and other professional men. The strata and gradations of population are many, and their diverse manners and usages would form the study of a lifetime.

This interesting little country was formerly the scene of cruel oppression and Oriental misgovernment. Being quite a corner of India, shut off and hemmed in by the great mountain wall on one side and the Indian Ocean on the other, modern advance had not reached it, irritating and depressing taxes and benevolences were levied, criminals were tortured and torn asunder. Impalement was the punishment for the murder of the sacred cow ; internal conflicts were frequent, and two thirds of the Hindu population were regarded as low and polluting in caste, to whom, therefore, the rights of citizenship were denied, clothing above the waist dis-

allowed, and their property and lives were at the mercy of the higher classes.

The government of Travancore under its native maharaja or king is purely Hindu, the country having been too far from the seat of Mohammedan rule to be conquered by them. Hinduism has, therefore, been conserved in its primitive purity and power. The country is regarded as dedicated to the god Patmanabhan, or Vishnu, represented by the Brahmanical priesthood. The iron shackles of caste have been closely maintained. Demon worship, serpent worship, ancestor worship, sorcery, and the darkest and most terrifying superstitions multiplied the sorrows of those who had turned away from the light of the God of heaven presented by the Jews and early Syrian Christians, and who "did not like to retain God in their knowledge."

In this populous and diversified field our fathers and predecessors labored, for it they prayed earnestly and gave liberally, especially sixty years ago, when multitudes came over to Christianity, destroyed their devil temples, and ranged themselves under the banner of the cross. Our missionary predecessors, whose names are little known now in Britain, but are recorded on high, did a noble work in the conflict with the powers of darkness and evil, and in toiling to teach and discipline and organize the rising native church. The missionaries were foremost in pleading for needed social and political reforms, and thus greatly benefited the country, and now gratitude for British justice and freedom and religious privileges fills the hearts of many. We are known there as the friends of the poor, yet not enemies to any; only opposed to priestcraft, injustice, and oppression.

The beginning of the mission was small and unpromising. A single missionary, a German, humble but learned, laborious, and self-denying, entered the country single-handed, in spite of the frowns of the native government and the opposition of the Brahmans. During his period Ringeltaube brought hundreds to Christ, and afterward was succeeded by others, under whom many thousands were instructed. Now we have a great mission, our joy and rejoicing in the Lord, well conducted on a scriptural basis, fairly equipped for past needs, and now receiving considerable reinforcements, while a great step in advance is being taken by strengthening present stations, opening a new one in the north, and raising the seminary to the grade of a college affiliated to the Madras University.

The success achieved in Travancore has been fully commensurate with the means used, and quite repays the devoted efforts and loving gifts and earnest prayers expended upon it. From a memorandum of the statistics of 1880, compared with those of 1890, furnished to the Census Commissioner, we find that there has been growth during those ten years in every item of missionary work. There has been a steady increase of native agency, preaching and educational, male and female; an increase of the total number of professing Christians and baptized communicants; an

increase in the number of boys and girls attending school, and in the contributions of native Christians toward the work of God among themselves, with a view ultimately to self-support and self-propagation.

While the total population of Travancore has increased during the past decade from 2,400,000 to two and a half millions, a ratio of 6.4 per cent, the number of Christians in the London Mission has grown from 41,347 to 49,260, equal to over 19 per cent—just three times the natural increase of the population. And we can see the progressive improvement of each generation under Christian education and discipline and pastoral care, though we also see and acknowledge that there are still many unconverted hearers who are Christians only in name and profession. In our South Travancore Mission we have now 299 congregations comprising 50,637 native Christians, and 16,393 children, over half of whom are the children of heathen parents, but also taught to love the Lord and read His word and sing and pray, and promising, most of them, to become Christians as they grow up.

And still cheering tidings continue to reach us from Travancore, notwithstanding the death of several valued laborers, such as the ingathering of a hundred and ten persons in four months in a village near Trevandrun, among whom were nine devil-dancers and priests, one of whom had been for fifty years a most bigoted heathen. Indeed, the number of devil-dancers converted this year in our various districts is very remarkable. We have also heard of the destruction of two demon temples and the capture of several images of Kali, queen of the demons, of the progress of native pastorates, the baptism of several lepers, some of the wild Hillmen learning to read, and asking for teachers and schools, and classes for medical students and for Bible women progressing. Several persons of good caste and education are inquiring, and hundreds of caste women under instruction in our zenana mission.

Could our readers witness the results already achieved in Travancore, they would realize more fully the importance of the work that has been accomplished. Could you see something of our congregations of people, once devil-worshippers trembling before malignant spirits and seeking demoniac possession and familiar intercourse with the powers of hell, now clothed and in their right minds, heartily singing the praises of our blessed Saviour and humbly bowing in prayer before Him, then contributing to His cause their little coins and garden produce ; could you see some of those dear children in our schools and hear them read the Gospels and sing their sweet lyrics ; could you be present at the weekly report meetings of our preachers and teachers with the missionary for counsel, instruction and prayer—men who a hundred years ago would have been leaders in devil-dancing, sorcery, and mischief, as now they are in godliness and work for the Master, your hearts would be cheered and invigorated for further effort, and you would join as never before in the song of praise to Him that loved us and washed us from our sins in His own blood.

In fact, Christianity is becoming a power in Travancore. As already mentioned, Christians all told number half a million, a fifth of the population of the State, and fully equal in number to the Sudras, who regard themselves as *the* Malayalis, and are the rulers and landowners, the magistrates, police, and military of the kingdom.

And not only in Travancore, but throughout South India native Christians are coming to the front in education, law, and medicine. Their children are attending schools in larger proportion than any other class, taking part in government service, and beginning even to beat the Brahmans in university examinations, who have for three thousand years been the brain and the men of leading in India. Native Christians are likely, according to a recent report of the Director of Public Instruction in Madras, "in the course of a generation to secure a preponderating position in all the great professions, and possibly, too, in the industrial enterprise of India."

I have sometimes pointed out to respectable Hindus, as a secondary argument, that if they do not embrace Christianity and place themselves in the front of *that* forward movement, while such numbers of the poorer classes are coming under instruction and rapidly rising, *they* will ultimately become the despised heathen and virtual low castes, while the Christians shall be in the truest and most real sense the "high caste" people of India. The balance of power will, in time, with the progress of enlightenment alter from the haughty and oppressive Brahmans, relying on their traditional prestige alone, to the middle class Sudras, the present bone and sinew of the country as regards property and general influence, and from the Sudras power must inevitably come in time to the native Christians, if they will be faithful to the principles of God's Word and commandments, taught them by the missionaries. God is forming a new nation in India. Already signs are visible of the revolt of the Sudras against Brahmanical ascendency in many ways. In Travancore they begin to protest against the corrupt favoritism and costly gifts bestowed upon the priestly Brahmans in the Land of Charity. In 1892 the maharajah was weighed with his sword and shield and royal ornaments against his full weight in pure gold, and of this sum half was bestowed on the officiating priests and half on the Tamil and Malayalam Brahmans, and *nothing for the Sudras!*

But the more successful our work becomes, the more it needs in men and means and united effort. We must care for our present converts and congregations and schools, else they will retrograde or even die out. The convert churches, like our own children, must be fed and nourished till they arrive at some maturity of growth, as some have already done. We need still to labor on for the conversion of all classes in Travancore. As yet the high castes have not been brought in in any considerable numbers. The barbarous laws obstructive of Christian progress that still obtain call for reform, and the family relationship must be purified, which only

Christianity can effectually accomplish. We need prayer and more individual dealing with souls for the spiritual conversion of mere nominal Christians, and a great outpouring of the Holy Spirit to fit them to evangelize other parts of India. A forward movement is needed in Travancore as well as in England.

We want more native teachers for Pulayars, Kuravars, and other humble castes that are appealing for instruction for themselves and their children. I have for years been obliged to caution our catechists against extensions which we had not means to maintain. With a sufficient staff of teachers we could at once bring under instruction many thousands of the poorer classes in Travancore. We want some help toward church buildings required not for individual congregations, but for special united meetings. We are opening a new station intermediate between Trevandun and Quilon with two missionaries, for whom a staff of helpers and suitable buildings will be required. Magnificent opportunities for usefulness present themselves, of which we should eagerly avail ourselves.

We who labor in the foreign field have no doubt as to the ultimate result. Victory is assured to us by the Divine promise, and we are on the winning side, for God is with us. Any day we may see, after all the preparatory work that has been done, greater results than the Christian Church has ever witnessed before—the ingathering of a glorious harvest, a new Pentecost, a nation born in a day.

I have seen in one of the Hindu temples a beautiful life-size piece of sculpture representing the god Krishna treading on the head of a great serpent, while he securely grasps the body and tail of the reptile in his hands. They tell us of a black serpent whose infectious breath poisoned the river Jumna, so that cattle and men died as soon as they drank of the waters. Krishna, an incarnation of Vishnu, appeared for their rescue, combated with the serpent, which twisted its mighty folds round his body, but he seized it, trampled upon its head, and danced in triumph over its mangled body. Here is a reminiscence of the old promise, "The seed of the woman shall bruise the serpent's head," and an unconscious prophecy of the glorious time coming, when Jesus, the incarnate Son of God, shall triumph over Satan, and abolish his dominion and works and worship and rescue the nations so long enthralled by his mighty power and poisoned by his deadly venom.

THE CONDITION OF PARIAH "OUTCASTS" IN INDIA.

BY REV. JAMES JOHNSTON, DARWEN, LANCASHIRE, ENGLAND.

Abject poverty holds millions of natives in its withering grip throughout the Indian Empire. It is impossible to find another country on the face of the globe where so many are in bondage to want or endure continually such terrible misery. While the patience of these hapless myriads

is characteristic, the time is overdue for efforts of a more decisive nature to effect some amelioration of their lot. Strange as it appears, even Hindus themselves of very enlightened type have scarcely grappled with the physical misfortunes of their fellow-countrymen. Of that large body of India's own children who have figured as educationists, reformers, statesmen, and patriots, not one has stood above the evils of caste system or devoted adequate attention to the miseries of the despised and wretched beings known as the "outcasts" of India. The pariah in India is the pitiful counterpart of the four-footed animal pariah—the dog, with which every traveller is familiar on Eastern shores.

Numerous causes of a general and specific nature have intensified the degradation of vast numbers of India's population and relegated them to shameful wrongs and disabilities. Of these the most potent is the unfeeling system of caste. Suffering humanity presents its worst disclosures among natives at the lowest point in the social scale, for whom the members of caste, with rarest exceptions, have neither regard nor mercy. On this question Christian missionaries are in strong unanimity. A trustworthy agent of the London Missionary Society at Salem, in Southern India, has lately rebuked the leaders of the National Congress, who, in denouncing the unwillingness of the government to grant a wider franchise, are themselves equally exposed to the charge of refusing corresponding privileges to their humbler fellow-countrymen, which all classes share in virtue of a common nationality. "England," he says, "may have given a tardy recognition to the demand for political enfranchisement, but India still withholds social enfranchisement from thousands of her own sons." In illustration of this it is related that a *public* well was sunk in a garden belonging to a certain union. The well was approached through a narrow gate, and over this was affixed a signboard with the inscription: "Pariahs are not allowed to enter this enclosure, or to draw water from this well." On account of such privations the Hindu pariah has a claim upon the sympathetic ear of the world of brotherhood hardly surpassed by any other being on earth. Ill-treated perpetually, he is an exile in his own land, and, of him, it has been pathetically said that he is in reality an "out-caste," living outside village bounds, existing on the verge of starvation, and often disputing his food with the dog and carrion bird. The pariahs are practically slaves, whose afflictions cry for the swift help of mankind, and the coming of the time when there shall be

> "—no more crippled, nor weak, nor bent;
> No more painful, nor impotent."

The multitudes in this travail reach amazing figures. They were returned from the Madras Presidency alone in 1882 at 4,439,253, or over 15 per cent of the population. Throughout Southern India in particular such unfortunates are exposed to a heartrending struggle for existence. Lack of water is a dreaded spectre. The sun, especially in the summer

season, dries up the streams and tanks, when these children of the soil are scorched and shrivelled. To satisfy the cravings of nature, tens of thousands of them have to drink water from dirty, stagnant pools, generally at great distances from their miserable bamboo huts, or go without it altogether. Little can it be wondered that their dwellings are beds of cholera, dysentery, and fever, and should a slight water famine fall upon them, they are said to die off like flies. What tragedy this implies may be gleaned from returns during the span of the last generation. As against the thirteen famines which happened in India between 1802 and 1854, when 5,000,000 perished, there befell the people, between 1860 and 1879, when railways and irrigation works were supposed to do away with the perils of famine, no less than sixteen, in which 12,000,000 natives died of starvation, a large proportion of them belonging to outcast tribes and communities. These appalling figures lend urgent emphasis to the noble words which Mountstuart Elphinstone addressed to posterity regarding India : "It is not enough to give new laws or even good courts ; you must take the people along with you, and give them *a share in your feelings*, which can only be done by *sharing theirs*." In the present age, which assuredly is being swayed by the most intelligent and widespread humanitarian movement that the world has ever seen, it is not improbable that the pangs of India's needier millions may be relieved by the outflowing of more brotherly compassion.

Acknowledging heartily the endeavors of the English Government to elevate the social status of the Hindus, these, it must be observed, have not materially affected the non-caste populations. Through a variety of circumstances the latter have not come within the scope of the justice and liberality of the British raj, and consequently they require exceptional protection and assistance. Even the charitable exertions which radiate from the mission centres merely touch the fringe of this national misfortune and evil.

From another source reformation must gradually proceed. By the most competent authorities on Indian life it is allowed that the prevalence of caste is answerable for the bulk of the wretchedness and cruelty, and on its relaxation depends the happiness of multitudes. Whatever government and Christian institutions may accomplish, the barriers will in a great measure stand, unless the caste orders are convinced that no moral pollution is incurred by the ministry of pity to the meanest of their fellow-creatures. It is along this path that missionary teaching is being inculcated, not without some encouragement of the breaking of a glorious dawn :

> "From whose broad doorways seems to shine
> An effluence Divine."

Notwithstanding the occasional plea that the discipline of caste has certain moral and social advantages, Protestant missionaries glory in preaching a Christ who is equally the foundation and crown of the whole

race, in relation to whom "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." From that Oriental empire, with its solitary missionary sower for every 500,000 natives, rises a yearning cry inviting the witnesses of a fruitful faith to herald a humane and spiritual righteousness, by which the "Eye of Asia" shall yet become a jewel of light in the kingdom of Christ.

FAMILY LIFE IN INDIA.

BY ALBERT NORTON, B.D., MACEDON, N. Y.

Family life is not the same among all the Hindu castes, nor is it the same in the same caste through all the varied provinces and districts in India. As Max Müller says, "A sentence beginning with 'The people of India,' or even with 'All the Brahmans,' or 'All the Buddhists,' is followed almost invariably with something wrong; as there is a greater difference between a Hindustani, a Bengali, and a Dravidian than between an Englishman, a Frenchman, and a Russian, yet all are classed as Hindus."

In regard to the ill-treatment of Hindu women, as a general thing, judging from my experience in Western and Central India from 1872–89, I feel that it has been much exaggerated in missionary addresses and literature—no doubt unintentionally. During those years spent in Berar and Western Central Provinces we did not find the women of the low castes nor of the middle castes, like the Kúnbis (farmers), to be imprisoned in their zenanas; but, as far as we could discern, they seemed to lead a very free-and-easy life, and to have it no harder than their husbands.

For some years my wife and self, with our five boys, lived at Bhaisdehi, a Hindu town of about three thousand population. We were the first persons of European descent to live within thirty miles of that town. The town and surrounding country had never been under Mohammedan influence nor very strong Brahman control. There were two leading families: one belonged to the Kshattriyas, the military caste (and this family were descended from the native general who had defended Fort Gawilghar against the Duke of Wellington in 1803), and the other family (its leading member claiming the title of "prince") belonged to the *farmer* caste. While the women of these two families and a few others were kept in seclusion, the great majority, like the wives of farmers, goldsmiths, and merchants, were not. When I quoted the statement from the MISSIONARY REVIEW, "At the head is, not the husband and father, but the wife and mother, to whom are subordinate all within the house," my older boys, remembering our intimate life and close association with the Kúnbi families at Bhaisdehi, at once said, "That is the way it was in the part of India where we lived."

Afterward, when our home was in a wild region on a mountain plateau, where we had built a house partly for health, a Kúnbi family, which we had known for years, during a severe storm stopped with us in our house

for two days, eating and sleeping there. There were the husband and wife, their two boys, about twelve or fourteen years old, and the two girl-wives, a little younger than the boys. Our impression was that the little girls were very fond of their mother-in-law, and that she was as kind and gentle to them as though they had been her own daughters ; and we felt thankful that a Hindu family could be as happy and comfortable as they seemed to us to be, though it was contrary to the tradition of the missionary story-books of the cruelty of the Hindu mother to her daughters-in-law. There are many good things in the prevalent customs and laws of the Hindus, like their abstinence from intoxicating drink, their hospitality to kindred, and their kindness to strangers. Of course there is a dark side to Hindu life. On this we have the testimony of Hindu women of high caste, like Ramabai, of Poona, and Sundarbai Powar, of Bombay ; and their witness as to women's condition in the Hindu home is of more value than all the papers read at Chicago on the subject at the Parliament in 1893.

Yet the conviction has been growing upon me that harm has been done to the missionary cause by exaggerations as to the immoralities of the natives of India. The statements of Dubois, James Mill, and other writers in wholesale denunciation of a large empire of people, about whom they actually knew but little, have received too much credence by missionary speakers and writers.

I have no doubt that the idolatries and superstitions of Hinduism cause great suffering and harm to both men and women, and the only way to remedy it is to bring in the light of the Gospel to banish the darkness of heathenism. At an inland town like Bhaisdehi, almost wholly cut off from the influence of ungodly Europeans, the influence of earnest Christian teaching is soon felt on the Hindu community in raising it to a higher and better moral level, though there be but few converts ; so that such a place would cease to be a fair representative of average Hinduism.

Dr. J. Murray Mitchell says : "Hinduism, confined to India, is professed by over 200,000,000. For the most, the wildest Polytheism—reckoning gods and goddesses by hundreds of millions. Among educated men, it becomes Pantheism, acknowledging only one being in the universe—spirit : the world around having no existence. Only say—believing it—'Aham Brahma,' 'I am God,' and you have attained the height of wisdom.

"Hindu caste is a stupendous system, affecting one's whole life. Violate any of these rules, and you are expelled from society ; father and mother cast you off ; you suffer social death.

"Suttee, self-murder under the wheels of Jagannath, and infanticide have been suppressed by the British Government ; but the general heartless treatment of widows and of the lower castes, child marriages, and many similar things survive, inwoven with the whole framework of Hindu society and thought."

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Higher Education on the Mission Field.

BY REV. W. M. HAYES, TUNGCHOW COLLEGE, NORTH CHINA.

During the past twenty years there has been in many parts of the world a rapid development of educational work as a missionary agency. As a result, we now have a reaction. Many, viewing the expenditure, are beginning to question the wisdom of such a course, and ask, "Why this waste of the ointment? Would it not be better to employ these men and use this money in direct evangelistic work?"

There is no question but such a course would yield larger immediate results. The different mission boards would be able to extend their agencies over a larger territory, and temporarily we should probably have a larger number of native Christians. Unless, however, proper pastoral care and religious instruction is made possible, this growth will not continue. Not only will the lives of the converts, as is too frequently the case, fail to commend Christianity to their heathen neighbors, but the defections in their own number will be most disheartening. It is not strange that it should be so. To expect a native church, composed of untaught converts, to grow spiritually, to take an active interest in the advance of the Redeemer's kingdom, and that without any one capable of ministering to them in the Word of God, is to expect of these "babes in Christ" what the Church at home does not expect of her members.

Remember that the great majority of our converts are still in the wilderness, only a few removes as yet from the dark Egypt of heathenism; that, owing to human inability to always separate the true from the false, there is with them a "mixed multitude," and the necessity of continual pastoral oversight becomes at once evident. After a small band of native converts has been gathered in, then in that station the great work of the missionary is to make of them "living epistles known and read of all men." This was the plan of the most successful missionary the world has ever seen, for unless those already received walk as "children of the light" and lead better lives than the heathen around them, further preaching is well-nigh foolishness.

This pastoral care can seldom be sufficiently provided by the foreign missionary himself. The experience of almost every one has been that stations spring up, not where he chooses, but where the Spirit listeth; and so, without any design on the part of the missionary, except that of going wherever men seem most inclined to believe, he finds the little bands of converts widely scattered. The result is, he cannot visit these stations more than once every two or three months. Some of the hardest working and most successful missionaries in Shantung find that once in six months is all that they can do. Even if the foreign missionary could instruct each flock every Sabbath, provision must be made some time for a native pastorate. The Church does not propose and should not be expected to keep up an apostolic succession of missionaries in any field. To educate a native ministry is the one feasible method of providing instruction for the native Church, and, without controversy, it is the only pastorate which the native Church can afford.

In regard to the education needed, many reason that the most intelligent of the converts, if given the elements of a theological course, are as pastors sufficient for the present need. But if such men—and their usefulness in many ways is not denied—are sufficient for the pastoral care and instruction of the Christians, much less is it necessary to give the missionary himself a college and semi-

nary education before sending him out to instruct the heathen. This experiment, as well as that of taking young men and giving them a fair collegiate and theological education, have both been tried, and there is no question but the latter, all in all, are by far the more efficient men.

Higher education on the mission field is designed not only to furnish pastors for the native churches, but teachers also for the elementary schools. The almost universal adoption of this agency is a sufficient proof of the efficiency of these primary schools; but here, too, higher education must precede the lower, for the reason that we must have the teacher before we can have the school. The teacher in such cases is not only expected to teach, but also to be a leader, in the station, to conduct the Sabbath services, to preach to the people who may drop in, and to defend Christianity before the heathen literati. In such cases the keener the scythe the better it will cut; in other words, if these men are carefully selected, the more thorough their education, the more efficient they will be.

The medical work is also one of the main indirect missionary agencies of the present time; yet, to make it of lasting benefit, it should accomplish more than the mere breaking down of prejudice. It should be self-propagating. A dispensary with from eight to ten thousand patients a year can accomplish much among the more thoughtful natives as long as the succession of medical missionaries is kept up. That, though, is not and cannot always be done; too often the dispensary has been closed because the "beloved physician" is called elsewhere. The higher education, by providing young men ready trained for a medical course, tends to obviate this difficulty, and the medical missionary who gives his time to their training, while he may not for the present make such voluminous reports of work done, is doing both as a Christian and a philanthropist a work of a far more abiding character.

These are in the China field at least the main objects of higher education as a missionary agency. That once in a while a graduate engages in some different employment is no objection. It is not to be expected that every man is adapted for one of these forms of work. We must not be discouraged even if a man now and then fails us. Even such a personality as Paul's could not prevent some of his helpers going back to the world. We cannot, even at the risk of a failure now and then, allow anti-Christian schools to furnish all the educated men.

To give a good education in mission high schools and colleges is necessary, not only to train men, but also to attract men of good ability into the service of the Church. It is often urged that a mission school should confine itself chiefly to religious instruction; but even in a Christian land it is obvious that very few young men of talent would be attracted to a school whose curriculum consisted mainly of the "Peep of Day," "Pilgrim's Progress," etc., gradually advancing to the more difficult moral and theological treatises. Much less may we expect such a school to attract talented young men belonging to heathen or non-Protestant families.

In the case of some of our most useful men Christianity was not that for which they first came to us, but none have graduated without voluntarily first becoming Christians. The aim of the mission school is both to attract and to train men. While religious instruction rightfully claims an important place, yet we must also remember that knowledge is power, and that a disciplined mind is one end of education. At the same time, its instructors, while teaching science, should teach God in that science. Geology can be taught so as to impress its students with His far-reaching plans for human comfort; astronomy with the vastness of His thoughts; physics so as to show the wonderful powers with which He has endued matter powers which are con-

tinually showing new capabilities of ministering to human wants. If, in teaching these and other science, we fail—as sometimes we sadly do—to infuse a sense of reverence, of humility, of gratitude, of adoration to Him who is God over all, the fault is ours and not that of higher education *per se*.

How extensive the curriculum of a mission college may be is often a vexed question. Unless the funds are specially contributed for that purpose, I do not think that they should be used in teaching anything except that which has a direct bearing on evangelistic work. To give students, *e.g.*, a course in civil or electrical engineering, while good in itself, can hardly be claimed to be the intent of the original donors of those funds, and honesty requires accordance with that intent. The limitations of the curriculum are found in the fact that these funds were contributed for the evangelization, not civilization of the world. The latter will follow as a result without our direct effort.

Time fails me to speak of the difficulties of such work—the disposition so often shown by the students to pay for just as little as possible, their unendurable conceit, and in some cases their unwillingness to serve the Church which has educated them unless they receive remuneration equal to what they could command elsewhere. We must remember, though, that college students in Christian lands are not noted for modesty, nor do seminary students always pay their own way as far as possible. We are sometimes cast down to the depths because a young man, after being educated, is not willing to endure hardness as a good soldier, and neither is every man here who has been educated by the Church. These are difficulties, however, to be overcome, not to be excused by comparison, nor to be regarded as unsurmountable. The final end of mission effort—a self-taught and self-sustaining native Church—will not be reached if we draw back because of a few lions in the way.

The great imperative reason for education on the mission field is that men are needed "who shall be *able* to teach others also," who as evangelists, pastors, and teachers can feed the Church of God, for it is as true now as it was in the days of Peter, the unlearned as well as the unstable "do wrest the Scriptures to their own destruction."

Present Status of Instruction on Missions in Theological Seminaries.

BY REV. JAMES EDWARD ADAMS, TRAVELLING SECRETARY OF THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE, CHICAGO, ILL.

In the fall of 1894 the American Inter-Seminary Missionary Alliance undertook to gather precise statistics from the theological seminaries of our country concerning specific, systematic instruction in them upon the evangelistic mission of the Church in the world. This investigation covered 51 of our leading schools. In as many cases as possible the data were collected not only from the authorities, but also from student sources in order that the information might cover both points of view. Personal visits were made to 11 seminaries, and the subject studied in its local bearings. As a result, it was found that of the 51 seminaries, (1) none had individual chairs on missions; (2) 6 had the subject as an officially recognized integral part of a chair; (3) 34 reported the subject as unofficially included in the general instruction of some other chair, as of Church History, Practical Theology, etc.; and (4) out of 34 catalogues examined, 18 made no mention of the subject in their printed course of study; one reported an optional course of several terms in the specific history of missions; and several had special endowed lecture courses for the occasional treatment of missionary themes. Under class (2), of the six, three either never have had, or have not now the missionary part of the chair in actual operation; in the remaining three the average amount of time actually given to the subject is

thirty-six hours for the seminary course. Under class (3), 12 state that they refer to what is given of the history of missions in the general instruction in Church History; 19 reported having it included in Practical Theology, and the average amount of time given to the subject was only eight lecture periods for the course. Out of the eleven institutions visited, in six where the instruction took this form, it was the almost unanimous opinion among the students that as a disciplinary training concerning the missionary character and work of the Church, calculated to affect the students' future ministry, its value was very small. Men in the senior classes confidently affirmed that there had been nothing on the subject of missions in the course, until their attention was called to what work was done in this department. The actual status of comprehensive, scientific discipline on the subject of missions is well illustrated by the following case. One of the large seminaries of the country is recognized as a strong missionary seminary in its church. The church is one which prides itself upon the thorough training of its ministry. Scarcely any place could be found more suited to a favorable test. In this seminary 48 of the senior class were canvassed upon the following questions:

"1. In what foreign fields is our church at work?"

"2. Where did Robert Morrison work, and what was the character of his great work on the field?"

"3. Where did Alexander Duff work, and what was the character of his great work on the field?"

"4. Where did William Carey work, and what was his great work on the field?"

Of the 48, 28 failed on all the four questions; 34 failed on the fields of the church; 45 failed on Morrison; 46 failed on Duff; and 38 failed on Carey. One man who canvassed 23 of his classmates kept an account of separate parts of the same question. Of those 23, 20 could not tell where Morrison labored; 19 could not tell where Duff labored; and 16 were unable to tell in what country Carey worked. No comment is necessary concerning the need of missionary instruction.

Not only has the specific discipline been of such a character as not to equip the pastor to train his church, but that it has also failed to lead the students to face the question of personal service in the mission field, the following statistics amply prove: 43 of these seminaries in the last three years have graduated 4452 students. Of these 107, or slightly over 2 per cent, have gone to the foreign field. Investigation was made personally in eight of these institutions where 652 had been graduated, and 43 had gone to the foreign field in the three years; and it was found that 32 of these had the purpose of becoming foreign missionaries before entering the seminary. Of the 11 who decided to become foreign missionaries after entering, nine were from a single seminary. In the other seven institutions, graduating in this time 488 students, but two arrived at their decision to be missionaries while in the seminary, or four tenths of 1 per cent of those who graduated.

It is only just to say that in most of these institutions the true place of missions is recognized. All the outside influences available are converged upon the students. Outside speakers, returned missionaries, and Board Secretaries, are brought in and heartily welcomed. Professors often turn aside from the regular instruction of their department to draw from it lessons in missionary service. Missionary movements among the students are endorsed and encouraged. Yet even this may have a vicious tendency, so far as solving the problem of the Church is concerned, when it is made the principal factor in the seminary's missionary training. From its character as an outside or incidental influence it unconsciously confirms the student in the thought that missions is no essential part of his ministerial training.

Grant that it is impossible to state fairly the actual condition of missionary instruction in the individual seminary in the form of bare statistics; grant that all such statistics must be taken with a measure of allowance; grant all that can reasonably be asked, and what do we still find? Simply this, that in the vast majority of the training schools of the ministry, there is in actual operation very little definite, systematic, comprehensive training concerning the essential missionary character and work of the Church in the world; such specific training as shall be calculated to most certainly beget in the mass of the ministry the conviction and the equipment necessary to actualize this character in the Church's life.

It will be borne in mind that this investigation has been pursued in absolutely no spirit of antagonism to the training schools of the ministry. This is simply a problem which confronts the Church. It involves all equally as students of the things of Christ. It is not that the training of the schools is inefficient. They have been developed and are conducted by the best minds of the Church. It is that in this vital point their training is insufficient. It does not suffice as the actual conditions in the Church and ministry, existing under the present training, demonstrate. The point of weakness has been this: we have recognized the giving of the Gospel to the world as the essential end of the Church; we have recognized the necessity of a ministry, with deep convictions on this subject; but we have expected these convictions to be begotten by outside and incidental influences. We have largely depended upon the student himself, inferentially, to collect from the various other departments of his instruction the material necessary to his equipment along this line. What would we have thought of a seminary which pursued this policy along other fundamental lines? In order certainly to have a ministry sound in the faith, and so a Church strong in the Lord, we give the candidates three years of hard discipline in dogmatics. In order certainly to have a ministry able to defend the faith, and so a Church able to render a reason for its hope, we train them in Apologetics. In order certainly to have a ministry able to sound the depths of Holy Writ, and so a Church anchored in the Word, the students are drilled through the entire course in Hebrew and Greek. Is the certain accomplishment of the *essential end* for which the Church of Christ exists on earth of such minor importance that the training of her ministry *to that end* can be safely left to influences brought in from outside the seminary or to incidental inferences drawn from the instruction within?

Even as we recognize in other departments that convictions of such a character as to have abiding power in the life of the ministry, and to certainly work their way out through the relations of the ministry into the life of the Church, must be given a foundation of *systematized* knowledge, so must we also recognize it in this department. Never will the purpose for which the Church was founded be realized in her life until her ministry is specifically trained to this end.

Any fair consideration of what is sufficient and practicable must keep in view three postulates which relate to the practical conditions of seminary life: 1. The financial question is probably the most grave of any which the majority of seminaries have to meet. In many seminaries this would be felt to be the principal obstacle. 2. The amount of time at the command of the student is not unlimited. The average theological student is pressed for time. 3. The material for study upon which the instruction in such a department should be based is in some important lines sadly deficient. Text-book literature upon the philosophy of missions is scarce.

Nevertheless, God does not put a primary obligation upon His Church

and ministry and accompany it with impossible conditions. Freely granting the limiting conditions, it is quite possible to arrange a course calculated to accomplish the desired end.

Inter-Seminary Missionary Alliance.

Eighth Annual District Convention.

BY H. B. RATHBONE, COLGATE UNIVERSITY.

Notwithstanding the exceedingly unpleasant weather, the eighth annual district convention of the Inter-Seminary Missionary Alliance with the Colgate University at Hamilton, N. Y., February 7th–10th, passed off with much profit to all that were able to attend its meetings. Many of the speakers and delegates from a distance were blockaded on their way to the convention by the blizzard which visited the country just at the time of the meetings; consequently much of the programme had to be revised, and the delegates were deprived of the pleasure of listening to many whom they had expected to hear.

The opening session of the convention was held in the Baptist Church, Thursday evening, February 7th. Mr. L. C. H. Biggs, of Hamilton Theological Seminary, presided. After a short praise service the Rev. C. S. Savage, pastor of the Baptist Church, offered prayer, and Dr. S. Burnham welcomed the delegates to Colgate University. Rev. J. Pierson, pastor of the Congregational Church, spoke words of welcome on behalf of the village.

Dr. Harper, President of Chicago University, was announced as the speaker of the evening. The subject, "What are the Problems of the Day, and How Shall we Regard Them?" was treated in a most scholarly manner.

The Rev. Thomas Moody, from the Upper Congo, addressed the meeting of Friday morning on "Mission Work in Equatorial Africa." He spoke of the social conditions which exist at his own station, the prevalence of murder and the laxity of family ties. He then discussed the difficulties which the missionaries encounter in preserving their health, in erecting suitable buildings, learning the language, and preaching the Gospel to the natives. Mr. Moody has spent four years on the Upper Congo, and his experience, though limited, was valuable in giving a plain, unvarnished description of the practical difficulties and the every-day happenings of missionary life. Interesting questions were evoked by the address concerning the mortality among missionaries, the visible results of their work, and the outlook for the future.

Mr. A. Faduma, a native of West Africa and now a student in Yale Divinity School, followed Mr. Moody with one of the best papers of the convention. His subject was "Industrial Missions in Africa." After speaking of the present enthusiasm for the elevation of Africa, Mr. Faduma said the songs of the past were on "Arms and the Man." Physical prowess was the inspiration of poets. Over the Continent of Africa the Arab wandered singing "Ivory and Slaves;" then civilized nations of Europe sang along her shores "Cotton and Slaves." The age of war is now followed by that of peace. It is not Homer nor Virgil, but Christ, who is the inspiration of the times. Industrial missions were prophesied by Isaiah when he said, "Jehovah shall arbitrate among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into scythes; nation shall not lift up sword against nation, neither shall they learn war any more." Our song to-day is, "Christ, Tools, and the Man." As soon as a man becomes a complete master of tools he is no longer a savage, but a civilized creature. A civilization with Christ is the highest form of life which can be taught to men. I feel confident in the assertion founded upon observation, that a man without the knowledge of tools is an abnormal man; and if he is a Christian,

an abnormal Christian. All attempts to present Christ to the heathen without sufficient emphasis on this point will be fruitless. The saved man of Africa must be thoroughly saved. We must not forget that man is a complex being. He is not merely physical, nor is he merely spiritual. The wonderful insight of Christ when He was on the earth led Him to be a physician both to the bodies and souls of men. We approve of medical and industrial missions in heathen lands, because they contribute to the upbuilding of Christ's kingdom. The great prophet and herald of industrial missions was Isaiah. With prophetic vision he foretold the cessation of war and the conversion of warlike implements to agriculture. Such a mission we advocate in foreign fields to-day. But there are other reasons why industrial missions in Africa should be fostered. They are necessary (1) for the development of the native, (2) for the self-support of the missions, (3) for the self-respect of the native, and (4) to cure parasitism.

But who is to be the leader in this industrial mission? who the director and instructor? Here we meet with two difficulties: (1) with the missionary, (2) with the funds. It is not possible for every missionary to be a mechanic. To obviate this difficulty it is best to supply each mission with a missionary mechanic, a practical man of affairs with a hundred hands, who can teach ordinary trades while the missionary is devoted to purely evangelistic work. In the working of an industrial mission, agriculture must take the first place. The native must be taught improved methods. There should be introduction of new seeds and kitchen gardening, the vegetables and meat of the whole region should be raised by the natives. What Africa needs is a Christianity which will respond to the yearnings of her spiritual and physical life, not antagonizing the two natures, but bringing both in complete harmony with the law of Christ. It is a rounded Christianity she needs. It is Christ, tools, and the man. It is Christ impressing Himself upon the civilized man, ennobling his character, widening his horizon of life, and so transforming him that he shall beat his sword into ploughshares and spears into scythes.

On Friday afternoon, after a brief service of song, Mr. James Simister, of Drew Seminary, read an able paper on "The Negro in America, and his Religious Condition," in which he traced the marvellous advancement of the negro and emphasized the imperious need of education. Mr. McLellan, of Hamilton Seminary, read a paper by Mr. Sly, of Rochester, on Alexander Mackay. An abstract follows:

The history of the Uganda Mission in Equatorial Africa is one of the most fascinating stories of modern missions. It cannot be understood apart from an acquaintance with the life and labors of its pioneer missionary, Alexander M. Mackay. "No man is born into the world," says Lowell, "whose work is not born with him." How true this was of Mackay is evident; for surely the same Divine wisdom which raised up William Carey, the cobbler, in England, and sent him to India; which prepared Adoniram Judson, the student, in America, and sent him to Burma; and which trained Robert Morrison, the clerk, in Scotland, and sent him to China, also prepared Mackay, the student and engineer of Scotland and Germany, to be the pioneer missionary to Equatorial Africa. The speaker then traced the unmistakable evidences of a Divine plan by showing how Uganda was prepared, by the explorations of Stanley, for the coming of Mackay; and how at the same time God was preparing Mackay, in a strange way, for his labors in Uganda. The life of the heroic missionary was then presented by showing (1) the preparation which Mackay received for his mission; (2) his actual labors in Uganda; (3) his character and influence.

Friday evening was devoted to an address on "Mohammedanism and Missions to Mohammedans," by Dr. H. H.

Jessup, of Beirut, Syria. Dr. Jessup presented his subject with the freedom of one who has enjoyed a long experience among Moslems; his address was listened to with marked interest. After discussing, with the aid of a large map, the countries which are now the strongholds of Islam, the speaker called attention to the growth of the Mohammedan religion, which, although not arising for nearly seven hundred years after Christ, now claims 200,000,000 adherents. In discussing the character of Mahomet, Dr. Jessup expressed the opinion that if the prophet had been brought into contact with an able orthodox Christian before entering upon his career, he would have preached a pure Christianity. The form of Christianity which he saw was of a grossly perverted type. In discussing the Koran, Dr. Jessup reminded his hearers that it was spoiled in translation, and read choice passages in the original Arabic in order to show the beauty of the rhythm. Attention was called to some of the curious blunders in the sacred book—viz., in the confusion of Miriam, sister of Moses, and Mary, the mother of Jesus, and in uniting into one story Saul, Gideon, and David. The scholarly Moslems have high esteem for the Bible, according to Dr. Jessup. The common people, however, abhor Christians as dogs and infidels. If we take the Koran from the Moslem, we must give him the Bible; for it is a dangerous thing to rob a man of his faith and not give him something better in its place. In describing the present state of Islam, the speaker referred to the great college at Cairo, where 12,000 students are engaged in study. The malediction they are taught to repeat at stated intervals against the infidels is like spreading gunpowder through all the Moslem world. In 1860, Christians to the number of 12,000 were killed in Syria during an outburst of fanaticism. The Mohammedan world is now hopelessly divided; more than one half of its people are paying tribute to Christian rulers. The English Queen rules over far more Moslems than the Sultan. If Mohammedans were united, they would be such a tremendous menace to civilization that all Europe would forget its petty quarrels and unite against them. But the sword has fallen forever from the hand of Islam. Dr. Jessup then described the annual pilgrimage to Mecca. In 1893, 100,000 pilgrims went to Mecca, 50,000 of whom died from cholera on the journey. The immense trenches dug to receive the offal of countless sacrifices of sheep were filled instead with the dead bodies of the worshippers. The saying prevails, "If a man goes to Mecca once, all right; if he goes twice, keep an eye on him; if three times, have nothing to do with him." He is then so holy as to become dangerous, for a pilgrimage to Mecca will atone for innumerable sins. Missionary work among the Moslems is necessarily slow, but full of promise. They have a tremendous conviction of the sovereignty of God, and feel the necessity of forgiveness for sin.

The session of Saturday morning opened with Mr. H. F. Swartz, of Hartford Seminary, in the chair. Mr. W. B. Steele, of Hamilton Seminary, gave a review of the life of Dr. Paton, after which Mr. Shobaz, also of the Hamilton School, spoke briefly of his own country of Persia, and the progress of missionary effort among his people. Dr. H. H. Jessup then responded to questions concerning work in Syria, and gave an enjoyable and profitable talk. Mr. H. F. Swartz discussed the University Settlement in the place of Mr. R. A. Ashworth, of Union Seminary, who was snow-bound.

Dr. Halsey Moor, District Secretary of the American Baptist Home Mission Society, delivered his illustrated lecture on home mission work on Saturday evening. He brought out some exceedingly significant facts concerning the work with which he is connected, and gave his hearers a better knowledge of the home mission field than they had had previously.

Sunday furnished a continual feast of good things. Dr. Thomas Marshall led the devotional meeting at 10 o'clock in the Baptist Church, and preached in the Congregational Church at 10.30. Mr. Simister supplied the Methodist Church, and Dr. W. N. Clarke, of Hamilton Theological Seminary, preached the morning sermon before the Alliance from 1 John 2 : 6.

Missionary service, he said, is simply Christian being and action. Fields are alike in their deepest requirement. We all have the same call and must all have the same life, whether we are foreign missionaries or home Christians, great or small. Thus we are one, and our power lies in our dwelling deep in Christ, and showing forth the fruit of His grace in walking as He walked. May our communing together in this meeting strengthen our Christian desire for this chief good, and help us with one heart to seek it for ourselves.

At 3 o'clock a prayer-meeting, especially for members of the Alliance and for students, was held in the Baptist Church. The meeting was conducted by the President of the Alliance, Mr. H. F. Swartz, of Hartford Theological Seminary. Dr. Marshall addressed the meeting for a few moments, emphasizing the need of a thorough preparation for missionary work. At the close a short meeting of the members of the Alliance was held.

The closing service of the Alliance was held Sunday evening, when the Rev. C. S. Savage introduced Dr. Marshall, Field Secretary of the Presbyterian Board of Foreign Missions. Dr. Marshall's subject was "The Triumphs of Modern Missions," and he spoke, in part, as follows: "The conquest of modern missions, during the last hundred years, forms the brightest page in the history of the Christian Church. 'Conquering and to conquer' is the motto emblazoned on its banner. Some of the triumphs that modern missions may justly claim, for the strengthening of our faith, we may with joy recount. A century of missions and we behold: 1. Every opposing barrier swept away. 2. An open door confronting the Church in every quarter of the globe. 3. An army of laborers such as has never been seen before, bestirring itself for the conquest of the world for Christ. 'This is the Lord's doing, and it is marvellous in our eyes.'

"The Master urges the obligation—the duty—the privilege. It is He that assigns to every man the sphere of his labor. It is He that has said: 'The field is the world,' 'God so loved the world,' 'I am the light of the world,' 'Go ye into all the world,' 'Ye shall be witnesses unto Me, unto the uttermost part of the earth.' To go or to send is clearly the solemn obligation—the bounden duty—the inestimable privilege of every follower of Jesus Christ. A groaning world waits for the coming of the messenger. It is Christ who commands us, saying, 'Go ye into the world and preach the Gospel to every creature.' The appeal is to every child of God in this Christian land. Will you go? If you cannot go, will you send?"

Notes from Japan.

—Rev. David S. Spencer, of Nagoya, Japan, writes:

"The war has generally had a bad effect upon the direct work of the churches in Japan. So much attention has been given to war preparations and supplies, that no time remained for work for the souls of men at home. But along some lines more Christian work has been done during the last six months than in any six months since Christianity came to these shores. No man can measure the good results of the work of the Red Cross Society. That organization has opened the eyes of many to the strong points of Christian teaching in its practical bearing among men. The official classes are now everywhere inclined to encourage Christian teaching. Prince Komatsu, cousin of the Emperor, and commander of the Imperial Guards, numbering 10,000, has given permission to distribute copies of the Word of God to all under his command, and went so far as to encourage the project by thanking the workers, and by appointing men to assist in the work of distribution. Permission to distribute in the whole navy was voluntarily given. The distribu-

tion is permitted in all the garrisons and prisons in Japan, and 14,000 copies have been distributed in Hiroshima alone, while thousands of others have been put into the hands of the men in other garrisons. The work has but just begun. There must be grand results following this work."

—Miss E. A. Preston, of the Canada Methodist Church, writing from her station, Kofu, Yamanashi, Japan, January 30th, 1895, says:

"My home, Kofu, is about 90 miles from Tokyo. It takes us about two days to get here, as the road is mountainous and for a good part of the way a climb. We can make the distance to Tokyo in shorter time by means of the Fuji River, a swift mountain torrent that carries us over a distance of 45 miles in seven hours' time. This city, Kofu, is the capital of the province of Yamanashi, and is surrounded on every side by mountains. Our Church—Canada Methodist—is the only Protestant one at work in this province. The Japanese pastors and evangelists are carrying on the work vigorously, but there are no foreign male missionaries of our society here. In our woman's work we have a girls' school with between 30 and 40 pupils; meetings held in different places throughout the province, and 7 Sunday-schools in operation in the city of Kofu itself, besides helping in the church Sunday-school. My associate and myself are the only English foreigners in the place. There is a French Catholic priest, I believe, living in the city, but we never see him.

"The war still progresses, and the Japanese are intensely interested in it. They are unanimous in their desire to push it through to a successful conclusion. The Christians think it will help their cause in Japan. They consider that the Japanese are exemplifying the spirit of Christianity in the assistance being given to Korea, and that it will open the hearts of the people to the reception of Christian truth. The people are at one in this war; they are intensely patriotic. The soldiers have been well disciplined, and they have the country behind them to stimulate them to highest endeavor, and so they ought to succeed.

"To-day is a holiday to celebrate the death of the Emperor's father. All the government schools take the day as a holiday."

"The Korean Repository."

In 1892 a magazine was published in Seoul, called *The Korean Repository*. It was a step in the right direction, for it supplied, at least in part, the demand for something reliable in regard to Korea, a land that suffers more than its proper share of misrepresentation. Its publication was suspended, but it now appears, from the wide demand for back numbers, that it was fitted to do an important work.

Its publication was resumed January, 1895. The conflict between Japan and China has brought Korea very prominently before the world, and it is discovered that here is a nation of 15,000,000 people distinct in language, traditions, and physique from their neighbors east and west; a people whose customs and manners are strikingly unique, whose mythology and folklore teem with matter interesting to the ethnologist, whose language affords the philologist a key to some of the most vexed questions in regard to the dispersion of the Turanian peoples.

Civilization has taken Japan and is trying to make Korea a stepping-stone to the Continent. The world demands information as to what is going on along the skirmish line of enlightenment in the East. To-day Korea is that line.

In the first place, the magazine deals with the actual facts of to-day. It discusses social, commercial, religious, political, and general topics of the hour. It contains articles on the history and development of the nation, the material being taken from the best native histories, presenting for the first time the history of Korea from indigenous sources. The topography and geography of the peninsula, the theory of the government, the officiary, the administration of justice, the penal code, land tenure, will be discussed. The religions and superstitions of the people, demonolatry, witchcraft, myths, legends, folklore, the rise and fall of Buddhism, monuments and ruins, and archæology in general. The language—its affinities—comparative studies, the evolution of the alphabet, Sanscrit influences, etc. Frequent extracts from the court gazette will be given, and a calender of news from the eight provinces. Space will be reserved for notes, queries, correspondence, symposiums, weather statistics, deaths, births, marriages, and the like. Religious intelligence will receive special attention, and missionary items of general interest will be frequently inserted.

As a sheer act of kindness, Rev. J. T. Gracey, 177 Pearl Street, Rochester, N. Y., will receive subscriptions, accompanied by the cash, on behalf of Rev. H. G. Appenzeller, the editor-in-chief, Seoul, Korea. This is the only English periodical or paper published in Korea.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

India,* Burma,† Ceylon‡—Hinduism.§

INDIA.

India is a world in itself, comprising many countries, races, languages, and religions. Although including Burma and Ceylon, the empire has only half the area of the United States, exclusive of Alaska, but has a population nearly five times as great. British India is made up of 17 provinces with an area of 964,992 square miles, and a population of 221,172,952; native States number 13, with an area of 595,167 square miles and a population of 66,050,479, making a total area of 1,560,160 square miles and a total population of 287,223,431, the latter showing a net increase of 27,821,420 in the last ten years. Twelve languages are spoken in India and 117 dialects. Hindustani is the language of 85,000,000; Bengali of 41,000,000; Marathi, Telugu, Pajabi, Tamil, Gujerati, and Uriya of 8,000,000 to 17,000,000; making in all eight languages spoken by 201,000,000, and into these and other tongues the Bible has been translated. Those natives able to understand and largely to speak English number about 3,000,000.

Over half the population is engaged in agriculture; other occupations, largely followed, being * general labor and earth work; preparation of food, drink, and stimulants; household service; manufacture of textile fabrics; professions; administration; commerce; work in wood, cane, and matting; transportation; work in metals, etc.; care of cattle; light, firing, etc.; leather, etc.; glass, pottery, etc.; and *disreputable*, 1,563,000.

India is the hotbed of religions. The table on following page, from the "Statesman's Year Book," gives the numbers of adherents and the distribution by provinces of the more numerous sects according to the census of 1891.

Protestant communicants number about 250,000; adherents, 700,000. The study of the religions of the East reveals a vast difference both in principle and practice. The precepts, however good, have failed to effect much change in the lives of the people. The moral and intellectual condition of the masses is extremely low, even the religious ceremonies often including nameless abominations. Like the Pharisees, even the better educated Brahmans emphasize the letter of their law and observe useless forms and ceremonies, while the weightier matters are utterly neglected. The slaughter-houses of Chicago called out a fierce denunciation from a representative Hindu at the Parliament of Religions, who declared that India did not want a Christianity which tolerated such atrocities.

"Yes, alas!" it has been well replied, "but then, *per contra*, while the Hindu is shocked at the killing of a cow for food, and the Buddhist carefully

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* See also pp. 4 (January), 142 (February), 203 (March), 267, 271, 276, 279 (present issue). *Literature:* "India: Country, People, and Missions," Dr. Gracey; "India and Malaysia," J. M. Thoburn, D.D.; "The Indian Empire," W. W. Hunter; "Every-day Life in India," Rev. A. D. Rowe; "Children of India," "Once Hindu now Christian," J. Murray Mitchell, LL.D.; "The Conversion of India," "Life of William Carey" and "Life of Alexander Duff," George Smith, LL.D.; "Indian Missionary Manual," John Murdock.

† See also p. 30 (January). "Four Years in Upper Burma," W. R. Winston; "The Burman: His Life and Notions," Shway Yeo; "Life of Adoniram Judson," Edward Judson; "Adoniram Judson," Julia H. Johnston.

‡ See also p. 30 (January). "Two Happy Years in Ceylon," Miss C. F. Gordon Cumming; "Some Years in Ceylon," Mary and Margaret Leitch.

§ See also p. 260 (present issue). "Brahmanism and Hinduism," Sir Monier Williams; "Hinduism; Past and Present," Rev. J. Murray Mitchell, LL.D.

* Named in order of numbers engaged in them —25,000,000 to 1,500,000.

Presidencies, Provinces, and States.	Hindus.	Sikhs.	Jains.	Buddhists.	Parsis.	Muhammadans.
Ajmere	437,988	213	26,939	.....	198	74,265
Assam	2,997,072	83	1,368	7,697	....	1,483,974
Bengal*	47,824,014	417	7,270	194,717	179	23,658,347
Berár	2,531,791	177	18,952	4	412	207,681
Bombay*	21,440,991	912	555,209	698	76,774	6,390,995
Burma	171,577	3,164	.....	6,888,075	96	253,031
Central Provinces*	10,489,620	173	49,212	325	781	309,479
Coorg	158,845	.....	114	.....	39	12,665
Madras*	34,757,520	128	27,435	1,036	217	2,475,864
N. W. P.*	40,951,803	11,348	84,803	1,494	342	6,589,183
Punjab*	10,237,700	1,870,481	45,683	6,236	412	12,915,643
Quetta, etc	11,699	1,129	.....	.....	39	11,368
Andamans	9,433	395	3	1,290	....	3,980
Haidarábád	10,315,249	4,637	27,845	.....	1,058	1,138,666
Baroda	2,137,568	11	50,332	1	8,206	188,740
Mysore	4,639,127	29	13,278	5	35	252,973
Kashmir	691,800	11,399	593	29,608	9	1,793,710
Rájputána	10,192,829	1.116	417,618	.....	238	991,351
Central India	7,735,246	1,825	89,984	.....	837	568,640
Shan States	1,855	196	.....	175	2	609
Total	207,731,727	1,907,833	1,416,638	7,131,361	89,904	57,321,164

Presidencies, Provinces, and States.	Christians.	Jews.	Animistic.	Others.	Total.
Ajmere	2,683	71	.....	2	542,358
Assam	16,844	5	969,765	25	5,476,833
Bengal*	192,484	1,447	2,753,061	11,430	74,643,366
Berár	1,359	2	137,108	5	2,897,491
Bombay*	170,009	13,547	311,259	27	26.960,421
Burma	120,768	351	168,449	49	7,605,560
Central Provinces*	13,308	176	2,081,721	10	12,944,805
Coorg	3,392	....	.....	.....	173,055
Madras*	1,580,179	1,309	472,808	14,536	39,331,062
N. W. P.*	58,518	60	.....	25	47,697,576
Punjab*	53,909	33	.....	30	25,130,127
Quetta, etc	3,008	23	.....	4	27,270
Andamans	483	....	24	1	15,609
Haidarábád	20,429	26	29,130	.....	11,537,040
Baroda	646	36	29,854	2	2,415,396
Mysore	38,135	21	.....	1	4,943,604
Kashmir	218	..	.....	16,615	2,543,952
Rájputána	1,855	15	411,078	2	12,016,102
Central India	5,999	72	1,916,209	.....	10,318,812
Shan States	154	....	1	.....	2,992
Total	2,284,380	17,194	9,280,467	42,762	287,223,431

*Inclrding Native States.

avoids killing any animal, neither finds special occasion for concern in the death of a man. India in the past has been one vast slaughter-house of humanity under the sanctions of Hinduism. Men have been flayed alive, mangled under the wheels of idol cars, drowned in the Ganges, 'the sacred river.' Women have been cursed, crushed, burned on funeral piles, and subjected to every form of shame. Even to-day harlots form a part of the sacred service of the Hindu temples." "And," as an indignant sister exclaims, "the representative of this horrible, obscene, and filthy religion is invited to Christian America to lecture us *on the evils of canned meat!* Why could he not find time to answer Mrs. Palmer's question on What has Hinduism done for women?"

Even the Hindus themselves are beginning to realize the inadequacy of their religion to transform the heart and life. Reforms have been numerous among the educated Brahmans, who, while not willing to accept Christianity, have still been seeking for light and

life. Not a few adherents of Hinduism acknowledge that it is tottering and is doomed to fall.

The editor of the Madras vernacular newspaper, himself "an astute, staunch, an orthodox Brahman of a renowned priestly family," takes this gloomy view of the situation: "We entertain no more any hope for that religion which we consider dearer to us than our life. Hinduism is now on its death-bed, and, unfortunately, there is no drug which can be safely administered into it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become first Christians and then its preachers they will give the last death-blow to mother Hinduism, because these men are such as will never turn their backs from the plough after having been once wedded to it. Every moment our dear mother (Hinduism) is expected to breathe her last. This terrible crusade is now carried on by native Christians with a tenacity of purpose and a devotion which in themselves defy failure."

The chief non-Christian reform movements, the Bramo-Somaj and the Arya-Somaj, number about 5,400 and 40,000 respectively.

Protestant mission work began in India in 1705,* when two Danes, Bartholomew Ziegenbalg and Henry Plutschau, were sent out to Tanquebar in South India.

It was not until the end of the last century that any persistent and permanent work was done toward evangelizing India; and not until 1830 did the English Parliament legalize Protestant missionary effort. There are at present in India no fewer than 65 Protestant missionary societies directing the work of 936 ordained missionaries—viz., 16 Presbyterian societies, with 149 laborers; 13 Baptist societies, with 129 missionaries; 9 societies of the Established Church of England, with 203 missionaries; 7 Lutheran associations, with 125 men and women; 4 Methodist societies, with 110 Gospel ambassadors; 2 Congregationalist associations, with 76 missionaries; 1 Unitas Fratrum and 1 Quaker society, with 16 in their employ; as also 7 independent societies, together with 5 women's associations. Of these societies 26 are English, 8 Scotch, 1 Irish, 7 German, 1 Swiss, 3 Danish, 1 Swedish, and 18 American (including 2 Canadian); 46 societies are largely evangelistic in their methods, 7 are literature and Bible societies, 4 are medical, and 8 are educational. There are, in addition, 21 societies with headquarters in India, 2 in Burma, and 1 in Ceylon.

The published statistics of the Bombay Conference, covering the entire evangelical mission work of all societies in India, exclusive of Burma and Ceylon, in the year 1893, are as follows: Foreign and Eurasian ordained missionaries, 857; foreign and Eurasian lay preachers, 118; foreign and Eurasian teachers, 75; lady missionaries, 711; total of foreign and Eurasian agents, 1761; ordained native preachers, 797; native lay preachers, 3491; native female evangelists, 3278; total of native agents, 7566; total of foreign and native missionary laborers, 9327; congregations, 4863; communicants, 182,722; evangelical native Christians, 559,661; zenanas visited, 40,513; zenana pupils, 32,659; theological and training schools, 81; pupils in the same, 1584; mission schools of all societies, 6737; pupils in the same, 238,171; foreign medical missionaries, 97; native medical missionaries, 168; hospitals and dispensaries, 166.

A comparative view of the present

* In 1642 the Reformed Church of Holland had been declared the established religion of the Dutch colony in India, but this was a political, not a spiritual movement, and left no lasting results.

results with the state of things forty years ago is as follows :

Agents and Converts.	1851.	1891.
Foreign* ordained	339	857
Native ordained	21	797
Foreign—lay	. .	118
Native—lay	493	3,491
Foreign—female	....	711
Native—female	....	3,278
Medical Missionaries.		
European and Eurasian	....	97
Native	....	168
Hospitals and dispensaries	....	166
Converts.		
Communicants	14,661	182,722
Native Christians	91,091	559,661
To these must be added :		
Burma—Communicants	....	33,037
Native Christians	....	89,180
Ceylon—Communicants	....	8,182
Native Christians	....	22,442
Total communicants	....	223,941
Total native Christians	....	671,285

* Foreign includes also Eurasian.

There is one foreign ordained missionary to 325,000 people. If each male and female missionary had a parish of 50,000, 200,000,000 would be untouched. Nepaul and Bhutan and the countries bordering on India (except Siam) are still unoccupied.

The work in India takes the following general forms : 1. Among the masses (preaching in halls, streets, houses, and at festivals). 2. Among young men (educational and special addresses). 3. Among women (zenanas and special meetings). 4. Among children (day schools and Sunday-schools). 5. Among the sick (hospitals, dispensaries, and zenanas). 6. Christian literature (Bibles, tracts, books, papers, reading-rooms). 7. Among native Christians (preaching, pastoral work, etc., Y. M. C. A. training mission agents).

The reforms in India during the past century, due wholly to Christian influence, are thus enumerated by Rev. John Wilson (see "Life of John Wilson," by George Smith, LL.D., page 352) :

1. *Murder of Parents.*
   By suttee.
   By exposure on the banks of rivers.
   By burial alive.
2. *Murder of Children.*
   By dedication to the Ganges, to be devoured by crocodiles.
   By Rajpoot infanticide, west of India ; Punjab, east of India.
3. *Human Sacrifices.*
   Temple sacrifices.
   By wild tribes—Meriahs of the Khonds.
4. *Suicide.*
   Crushing by idol cars.
   Devotees drowning themselves in rivers.
   Devotees casting themselves from precipices.
   Leaping into wells—widows.
   By Traga (threatening to kill or actually killing a relative at the door of a debtor who will not pay, or at the door of a person from whom something is desired).
5. *Voluntary Torment.*
   By hook-swinging.
   By thigh-piercing.
   By tongue-extraction.
   By falling on knives.
   By austerities.
6. *Involuntary Torment.*
   Barbarous executions.
   Mutilation of criminals.
   Extraction of evidence by torment.
   Bloody and injurious ordeals.
   Cutting off the noses of women.
7. *Slavery.*
   Hereditary predial slavery.
   Domestic slavery.
   Importation of slaves from Africa.
8. *Extortions.*
   By Dharana (killing one's self at the door of one who will not grant one's request).
   By Traga.
9. *Religious Intolerance.*
   Prevention of propagation of Christianity.
   Calling upon the Christian soldiers to fire salutes at heathen festivals, etc.
   Saluting gods on official papers.
   Managing affairs of idol temples.
10. *Support of Caste by Law.*
   Exclusion of low castes from offices.
   Exemption of high castes from appearing to give evidence.
   Disparagement of low caste.

But there is still much, much to be done ; 22,000,000 widows in India are doomed to a life of misery ; 40,000,000 women are imprisoned in zenanas ; thousands of girl children are yearly killed in infancy ; 800 die hourly without Christ, and 285,000,000 are living without Him. From the temple of Jugannath are sent out annually to proclaim the name and glory of that god ten times as many monks as there are ordained missionaries in India.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

The one leading occurrence of the month of February, not only to this REVIEW, with its editors and readers, but to the whole circle of evangelical believers, will be the death of Adoniram Judson Gordon, of Boston, Mass.

At 3 o'clock on the morning of February 2d a telegraphic message was brought to the door of the editor-in-chief, with this brief announcement:

"Dr. Gordon passed away at twelve-five, this morning.

"ERNEST GORDON."

That message of nine words meant, to the writer of these lines, the departure of one of the dearest of friends and the most sympathetic and helpful of co-workers—a man who seemed as part of himself. It meant to the Clarendon Street Church of Boston the loss of a pastor who for twenty-five years had been a servant of servants to his brethren, while the master of all by conceded supremacy in holiness, faith, and consecration. But, far beyond any narrow limits of personal friendship, church pastorate, or denominational connection, Dr. Gordon was a universal benefactor. No man of his generation has had more to do with the spiritual education of the Church in the direction of holding fast the faithful Word, pushing the lines of aggressive missions, and enthroning the Holy Spirit in His true seat in the Church.

In the previous issue, Charles H. Spurgeon and his world-wide work confronted the reader as he opened these pages. This month Adoniram J. Gordon fills the leading place—a remarkable coincidence. These two men died, each at the same age, their lives running strangely parallel in many things. Both were Baptists and both leaders in their denomination on different sides of the Atlantic. Both were great preachers, emphasized the foundation truths of the Word of God and work of Christ, sought to build up a church on apostolic principles, and led in evangelism; both were editors and authors, and did grand service with the pen; both originated training schools for evangelists and Christian workers, etc. The comparison might be carried much further were it needful or helpful; and we venture to add that, if Spurgeon were the best-loved man in Britain, Gordon was the best-loved man in America.

We reluctantly arrest the pen in portraying his beautiful character, because already a large space has been assigned to his memorial; but we can never hope to supply his place. Such a man has no successor. When God made A. J. Gordon, He broke the mould.

The Japanese-Chinese war still goes forward, and victory still attends the sunrise kingdom. The Wei-Hai-Wei island forts and defences have surrendered—a serious blow to China on account of the strategic importance of this post.

It would seem that Pekin is destined to be occupied by Japanese forces. Yet Japan claims readiness to conclude the struggle at any time when proper and honorable terms of peace can be arranged.

Pastor Archibald G. Brown and his great work in London was the subject of a sketch in the March REVIEW. It should be added, to make the story of this consecrated life the more complete, that, at the late twenty-eighth anniversary, a third daughter of this devoted pastor presented herself to follow her sisters to the great Flowery Land as a missionary. Nellie and Gracie having already gone forth on the same mission. Lucy goes with her husband, Dr. James H. Bennett, under the London Missionary Society. Secretary R. Wardlaw

Thompson stated that Dr. Bennett, who is a fully qualified physician and surgeon, goes to succeed the lamented Kenneth Mackenzie and Frederick Roberts at Tientsin. Thus a pastor who is perhaps doing more than any other one man in London for home evangelization rears up daughters to become foreign missionaries.

To those who feel interested to know of Pastor Brown's methods, we may give the following account of his annual thank-offering day, when, according to his custom for many years, he sat in his church office to receive free-will offerings, from morning to night.

By 7 A.M. offerers were waiting, one of the first having walked from Islington. Throughout the day they continued coming in a steady stream. Four crowded prayer-meetings were held during the day. At the close, the amount raised was: In bank-notes, £20; in checks, £105 11*s.*; in postal orders, £3 14*s.*; in sovereigns, £155; in half sovereigns, £64; in five-shilling pieces, £7 10*s.*; in four-shilling pieces, £1 16*s.*; in half-crowns, £37 10*s.*; in florins, £27 18*s.*; in shillings, £17 10*s.*; in sixpences, £3 19*s.* 6*d.*; in three pennies and coppers, 12*s.* 2*d.*; the total being thus £445 0*s.* 8*d.*

Dr. John G. Paton, one of our editorial correspondents, has been the subject of vile slanders, originated, it is believed, by a pretended agent of Dr. Paton, who was exposed by the ministers of Buffalo and put in jail for getting money under false pretences.

We think best to let Dr. Paton give his own answer, hoping that for once truth may overtake a lie.

He writes:

"A paragraph has been printed headed, 'Dr. Paton's Phantom Ship—Dr. Paton Condemned by His Own Church—Missionaries Need to be Looked After,' etc. I thought best to make no reply till I had laid it before the Committee of Foreign Missions of my own Victorian Church. I now send you a copy of a letter sent to me by our Foreign Mission Committee, and signed by its convener and two ex-conveners, by its order."

The committee's letter reads as follows:

"DEAR DR. PATON: Since your return from Great Britain and America, we have learned with much regret that you have been the subject of grievous misrepresentations concerning your position and mission in these countries as the representative of the Foreign Mission Committee of the Victorian Church. We are more pained on your account, because we should have thought that your good name and the world-wide fame of your untiring and self-denying labors in the cause of missions would have been sufficient protection against any such slanders as have been issued. Under these circumstances, we desire, on behalf of the Foreign Mission Committee, to express our sincere sympathy with you, and to assure all concerned that you have the perfect confidence of our Committee, and also of our Church, as was shown by the enthusiasm of your reception at our General Assembly last month, and by the satisfaction expressed on all hands over the report you presented of your tour in Great Britain, Canada, and America. . . . The committee has unanimously approved of the scheme, and so had our General Assembly. In this connection, it may be stated that our Assembly has simply proceeded on lines laid down some ten years ago, when you were commissioned to visit Great Britain for the purpose of raising funds to build a vessel, and your success then has been followed now by the raising, through you, of sufficient money for the vessel's maintenance, a result which has given satisfaction to all and called forth an expression of gratitude from our Assembly. We, therefore, hope that you will not be disturbed by the misrepresentations that we have alluded to, and our fervent prayer is that you may be long spared, in the providence of God, to continue in the service of our Church, where, it is almost needless to say, you are honored and beloved by all.

"On behalf of the Foreign Mission Committee, we are, with kindest regards, yours faithfully,

"JOHN GIBSON, *Convener.*
"ANDREW HARDIE, *ex-Convener.*
"M. MACDONALD, *ex-Convener.*"

The following paragraph from Dr. Paton's letter will be of interest to all:

"You will be glad to hear that from my recent tour in America, Canada, and Great Britain, I was used of God so to draw forth the liberality of His

people that He enabled me to hand over to our church and mission nearly £26,000 on my return, including £2000 to keep the new mission ship, and £1000 subscribed yearly by Christian friends to help keep her. And instead of getting a commission on all I raised, as stated in a Buffalo newspaper, I never expected, would not have taken, and never got a cent from it or by it. But I have had the joy of so working for Jesus, my church and mission, and of getting the sympathy and prayers and help of very many of His dear servants in all branches of the Church, to whom I feel forever grateful, and wish they may all ever enjoy every blessing."

The letter was written by the doctor on board of a steamer bound for Tasmania, where he was to work four or five weeks in the interest of the mission, and then was to start for the New Hebrides.

A personal friend, Lord R——, writes from Biarritz that "many, the majority of Christians in India, entirely deny many of the statements in the January REVIEW article on India, and resent the comments on the employés of the government as a most slanderous perversion of truth." He adds that Mr. A. Dyer has made charges he could not substantiate and would not withdraw, but has been obliged to contradict at least one statement, etc.

We have only to say that the statements in the January REVIEW were not the editor's, but appeared under the authority of Rev. W. B. Boggs, D.D., of the Telugu Mission, who, after long residence in India, is supposed to know more even than an English lord not resident. Still, we gladly give the other side full benefit of any contradiction. For ourselves, we know more than one government official that represents the highest type of moral and Christian character. But we had supposed that the statements so often made—and uncontradicted—in Exeter Hall and elsewhere, represented too much truth to be denied. Lord R—— says that the "opinions expressed in Dr. Boggs's article have called forth indignant denials from many who are better qualified to judge." And we have only to say that never, knowingly, are these pages allowed to be the vehicle of any unjust or partial statements. We welcome any light.

Rev. Robert Howie, of Glasgow, has published a statistical work in which he presents some startling figures and reaches some still more startling conclusions. He shows, between 1876 and 1891, an increase of population in Scotland of 13½ per cent, and an increase in the number of the three great Presbyterian churches of nearly 20 per cent, yet during the same time a *decrease of* 34 *per cent in church attendance*, and states that even in "Auld Scotland" the average of church-goers is but 192 to 1000 of the inhabitants.

He also shows that during the last three years there has been a most *lamentable falling off in giving*. For example, in 1891 the Established Church gave, per member, 14*s.* 5*d.*; the Free Church, 48*s.* 1*d.*, and the United Presbyterian Church, 41*s.* 6*d.* During the last three years a notable change is observable, so that now, "as a rule, the richest districts give the least." One of the wealthiest presbyteries gives only 4*s.* 6*d.* per member, and another only 3*s.* 3*d.*! And he accounts for all this decline in church attendance and benevolent giving by the insidious spread of the Rationalistic doctrines of the Higher Criticism, robbing the Word of God of its former hold on the popular mind and heart, and so weakening the entire grasp of evangelical truth and holy motives. Here is something to be considered at least!

Bible conferences for the advance of biblical study, spiritual life, and Christian evangelism are multiplying, and we rejoice in this fact. Rev. George C. Needham and his fellow-helpers, Rev. W. J. Erdman, Rev. D. M. Stearns, Rev. James M. Gray, Rev. Drs. Dixon, Gregg, Sabine, Professor

Stifler, etc., are doing most efficient service. The voice of Dr. A. J. Gordon will be sadly missed, than whom no teacher of our day was more widely acceptable and useful. It is very remarkable that wherever the Word of God is devoutly studied the spirit of missions is invariably quickened. Pastors could do no better than have one of Mr. Needham's three days' conferences in their churches for quickening of spiritual power. He may be addressed at East Northfield, Mass.

Two young missionaries, braving the weather, sailed for Europe on the *Circassia* last month, to labor in a section of the Dark Continent as yet practically unvisited by foreign missionaries. The men are D. M. Reoch, until recently a student in the Union Theological Seminary, and Sidney V. Whittemore, a son of Mrs. L. M. Whittemore, founder of the Door of Hope, an institution for women. Mr. Reoch had been employed in a commercial newspaper office in this city. He had a good business position, but two years ago he was led to give it up in a resolve to devote the remainder of his life to missionary work in a foreign field.

Our obituary notices for this month must include Rev. Stanley K. Phraner (youngest son of Rev. Wilson Phraner, D.D., who was for many years Presbyterian pastor at Sing Sing, N. Y.); he died at Singapore, China, December 15th, 1894. This beloved son was born in 1860; was graduated from Princeton Seminary in 1887, ordained in 1890, and went to Siam, 1891, to labor in Cheung Mai, Laos Country, Northern Siam. He was so deeply interested in his work, that, although for some time in ill health, he kept at his post until ordered home by his physician. He was on his way with his family, and had reached Singapore, when death overtook him—a very sad blow to the afflicted family and his venerable and beloved father.

The death of the beloved Maria A. West, in London, June 28th, 1894, should some time since have been noticed here, as also of Rev. Samuel Mateer, of Travancore, an article from whose pen appears in this issue.

Miss Evelyn Russell (sister of Grace Russell, of Oroomiah, Persia), married four years ago to Mr. Cruikshank, a missionary under the Christian Alliance, had entered with him upon their new field. Two little ones had been born to these parents; and, while the mother lay ill, the father, who had gone to the country for his health, returned and suddenly died. He was buried in the little English burying-ground on Mount Zion. The English and American flags were at half-mast in Jerusalem. The Rev. Edwin Wallace, the American Consul, held a short service in the home of Mr. Cruikshank, and the Rev. A. H. Kelbe, of the London Jewish Society, committed the body to the grave.

The sudden death of Mrs. Benjamin Douglass, of Santa Barbara, the former President of the Board of the Northwest, has brought great sorrow to the friends of missions in the Northwest and Pacific Coast. Her work among the Chinese in Santa Barbara will long be remembered. Upon her arrival in California, she at once identified herself with the Occidental Board, and was one of its officers when she was called higher. She was one of the ablest and most devoted of all the missionary-spirited women of this country, and a sister-in-law of Mrs. Z. Chandler, of Detroit, the widow of the former senator from Michigan and Cabinet officer.

Another sudden death, that of the beloved Rev. W. Gibson, of Paris, France, has much embarrassed the work he so much loved, for his own personal efforts raised annually some $5000. Just as the mission was entering upon an enlarged work this amount is thus cut off from

its available funds. Are not some of the Lord's stewards ready to be "baptized for the dead," and step into the breach and supply this need? Will not such communicate with James H. Rigg, Treasurer, Wesleyan Mission House, Bishopsgate Street Within, London, E. C., England?

The Chinese Government paid £1000 to the father of the Rev. James Wylie, the Scotch missionary, murdered by Chinese soldiers near the Liaoyang Mission early in the war. The father has devoted the money to the erection of a chapel and hospital at Liaoyang in memory of his son. The blood of this latest martyr thus becomes the seed of a new mission for healing body and soul.

The McAll Mission continues its great work in France, notwithstanding its founder's death. It aims to bring France back to the pure Gospel, and God's blessing still rests upon it. During the past year it received $80,820 for the prosecution of its work, $26,730 of which came from the United Kingdom, and $31,780 from the United States. Twenty cities enjoy its evangelistic agencies. Only more funds are needed to plant its missions in every city and town in the French Republic; and this is the very land of the massacre of the Huguenots in 1572!

Mrs. Sarah M. Wood, of New York, again sends *five dollars* for the Students' Review Fund.

A donation of £4 sterling is just received from Mr. Thomas Greenwood and his son, Pastor B. J. Greenwood, of London, to apply on the same fund. From these donors, known to the editor as persons of surpassing worth, a gift is doubly welcome, for we are assured it has been consecrated by prayer and sanctified by the altar on which it is laid. Would to God many more might hear the call of God in this direction!

The American Baptist Missionary Union began the present financial year *with a debt of* $203,595.88—an appalling deficit, due, not to extravagance or mismanagement, but to the unprecedented financial distress of the previous twelve months. Retrenchment became necessary; the expenses for the current year were cut down promptly to the extent of more than $100,000! It was not possible to do more, for even this most seriously cripples missionary enterprise, and entails severe self-denial on a band of devoted missionaries. The appropriations for the present year, even after this heavy curtailment, are $474,551.55, making, with the debt, a total of $678,147.43 for the year. And yet the receipts, up to January 1st, 1895, were only $162,653.09, leaving $515,494.34 to be made up before March 31st!

Surely the Church needs a new consecration, when economy begins at the house of God! Easter flowers in one city alone cost $500,000 in one year! And yet we must cut down missionary appropriations and abandon advanced posts of aggressive enterprise because of pressure in the money market!

There is certainly money enough in the country. Last year five persons who died in Britain each left more than one million pounds sterling, and one hundred and thirty-four left thirty-five millions. Surely such estates might well bear an increased taxation. It was to lighten the burden on the poor and place more on the rich that Sir William Harcourt graduated the death duties last year. Think of the awful account some stewards of God must have to render!

R. Saillens writes from Paris:

"The *Revue des Deux-Mondes*, the leading French monthly review, contains in its January number a paper from its editor, M. Brunetière, a distinguished historian, writer, and academician, which is no less than a manifesto showing the present tendencies of the leaders of French thought at this time. M. Brunetière has seen the Pope, and takes occasion of that visit to speak of the

mutual relations of modern society and Romanism. He shows: 1. That science has failed in regenerating society; it has not done what it was hoped it might do—viz., furnish a new basis for social and individual morality, apart from religion. 2. That religion is necessary, and of all religions, Christianity is the only possible one. 3. That Catholicism is far more suitable than Protestantism to the needs of modern society, because it is less gloomy, does not give such a tragical view of sin, does not make *personal* salvation the *one* thing necessary, is more social by its system of *indulgences*, which allows the saints to pay for the wicked, thus establishing a strong current of charity throughout the world!

"Notice that hitherto the *Revue des Deux-Mondes* has been on the side of free thought, and that M. Brunetière, even while he writes thus, rejects all the dogmas of Christianity. His acceptation of Catholicism as the religion of the times is merely on the ground of expediency, and for want of something better. In other words, the need of a moral power is felt, and Catholicism is chosen because it requires less sacrifice of self. But what will this movement lead us to? I doubt not, to hard and perilous times for the French evangelical Christians!"

Palestine Exploration is going forward. New excavations are soon to be made. The Sultan has granted a firman to the Palestine Exploration Society, of London, giving permission to dig around the walls, outside, excluding only Moslem burying-grounds and certain holy places. The work is to be under the direction of Frederick Bliss, a young American archæologist. Shafts will be sunk on the hill of Ophel, the site of the royal gardens and the tombs of the kings. It is hoped that the old wall around the southern brow of Zion may be exposed to view. The imperial firman grants a two years' privilege, time enough to make the old city of Solomon and the Jebusites yield up some of its treasures and long-hidden secrets.

On the 1st of October last the joint circulation of volumes of the Bible by the British and Foreign and the American Bible Societies had just passed the round number of *two hundred million copies*. The two societies, founded one in 1804 and the other in 1816, have an average age of eighty-four years, and their aggregate receipts from the beginning are computed to be $84,000,000.

The average age of the two above-mentioned societies, with the London Religious Tract Society and the American Tract Society, is eighty-three years, and within the century their united receipts have amounted to $140,000,000.

The Arabian Mission of the Reformed Church in America is one of the most promising. By the sale of Bibles, it makes the Bible itself a missionary in Arabia. To the Arabs not only the Old Testament, with its records of Abraham, Moses, and Ishmael, is particularly interesting, but the New Testament is acknowledged as God's book. How encouraging, therefore, is the fact of continually increasing Bible sales? They are all sold rather than given away. These sales have nearly doubled in the past twelve months, being for the previous year 1055, and for the year just closed 2023. At Bahrein a Moslem came one moonlight evening and said: "The old man" (myself) "feels the sting of death is sin, and then I bought this book, and now I believe that Jesus is the Son of God." Medical missionary work is also accomplishing much in exposing and displacing the barbarous cruelties inflicted to cure diseases, such as burning holes in the body to let the disease out, branding with red-hot bars, chopping off wounded limbs and sealing them with boiling tar. The medical missionary who brings relief from disease and infirmity thus points souls to the Good Physician.

London journals of February 5th published a dispatch from Constantinople saying that anti-Christian outrages of the Armenia type are being committed in Sidon, Beyrout, and Damascus, Syria. The Christian inhabitants of Damascus declare that they appre-

hend a repetition of the massacre of 1860, when thousands of Christians were murdered.

Dr. Henry S. Lunn, preaching in Boston lately, said, in answer to Virekananda: "An idea prevails that idolatry is not to-day the evil and horrible thing that it was when the apostles exposed it; that the 'Ethiopian has changed his skin and the leopard his spots.' Idolatry in India to-day, as elsewhere in history, tends to deteriorate and not to evolve the higher ideals of duty and religion.

The philosophy of India has ceased to have any practical effects on the life of its people. It is a remarkable fact that when R. Rao, the prime-minister of the Maharajah Holkar, a famous student of the Hindu Scripture, had been challenged to support his statements as to certain things being found in the Hindu Vedas, he produced in reply what was avowedly a Hindu catechism, but was really composed verbatim from extracts of the Shorter Catechism of the Presbyterian Church.

"The Hindu religion is but the deification of lust and other evil passions. Krishna, the great Hindu god, is shown in its scriptures to be a perjurer, a thief, and a murderer.

"Such is the obscene character of the pictures and carvings in the temples and on the idol cars, that an act of the Indian Legislature in 1856 against obscene pictures had especially to exempt from its operation 'all pictures, drawings, or carvings in the temples, or on the idol cars.'"

He concluded by picturing the women of India in a miserable condition, in contrast of the glowing picture drawn be Virekananda.

Advices from Washington declare that Great Britain surrenders all claims to the strip of the coast of Nicaragua over which it has exercised a protectorate. The news is both surprising and gratifying, and all this is without compulsion!

Hypnotism and Crime.—The recent sentence of Judge Burnett, condemning to death Anderson Gray for the killing of Thomas Patton, marks a new era in criminal history. Thomas McDonald, while under the alleged hypnotic influence of Gray, did the killing, but was discharged after trial, Patton had incurred Gray's enmity, and Gray is said to have hypnotized McDonald, and while the latter was in that condition compelled him to commit the murder! No researches into the mystery of hypnotism have ever proven that such influence can be obtained over another party *against his own will.* Otherwise what becomes of moral responsibility?

The editor some time ago received a letter from a theological student asking certain questions which, for the sake of similar inquiries, it may be well to answer in this more general way. The writer says:

"Is there not some way to get men to devote part of their lives, if not all, to the work of missions? I know that men ought to be consecrated and so filled with the life of Christ that they would go even to death, but as a matter of fact, many are not. Meanwhile, that mighty army in foreign lands never ceases its march to the grave. Why not follow the military plan of a limited enlistment? What army would have full ranks that would take none who did not enlist for life? Why not start a movement to secure men for missions, say for eight or twelve years? In such a way we would secure the best, most buoyant, and most enthusiastic part of their lives for work which needs just such elements, and when the limited term was up many would see that their best way was to continue as they had begun, and would stay in the foreign field. Or, if they returned home, they would at least be fitted to begin in this country a more thoroughly missionary and evangelistic ministry, broadened and deepened and informed as to the needs of the Lord's work, having lost their denominational prejudices and having a more catholic spirit."

This is the substance of the letter. In reply we would say that this plan would involve, even if it were otherwise feasible, the necessity of learning the language of a foreign people and of adjusting one's self to other conditions and needs, only for a limited and brief period. Again, it would remove a man from his field when he was just beginning to be thoroughly fitted for usefulness. But

the fundamental difficulty we have not yet touched. God wants, especially in the foreign field, consecrated men, and any such reservation would interfere with consecration. It would leave men to enter upon the most self-denying work in the world without the spirit of self-denial; to go in a half-hearted way to undertake what demands a whole-hearted self-dedication. In our opinion, it would be far better that we have fewer men, but those whose hearts are thoroughly in the work.

The London Standard says: "The Turkish Ministry of Public Works has determined upon the reconstruction of the ancient water conduits of Jerusalem, dating from the age of King Solomon. By this means it would be possible to convey 2500 cubic metres of water daily to the Holy City. Of this it is proposed to give 1000 metres away free of charge to the poor of Jerusalem, the distribution to take place at the Mosque of Omar, the Holy Sepulchre, and other places frequented by pilgrims.

The new conduits are to be joined to the ancient aqueducts of Arob, and are to be carried through a tunnel 3570 metres in length. The total outlay in connection with these works is estimated at 2,000,000 francs."

The Extra-Cent-a-Day Band for Missions.

BY SAMUEL F. WILKINS, NEWTON CENTRE, MASS.

Will you not, pastor or layman, organize an Extra-Cent-a-Day Band in your church, if none now exists, or join one, if there is such a band to which you do not belong? In every church there must be at least one man or woman able and willing to do the necessary work, which is not great. Propose it at the missionary concert, and start a band, however small the beginning.

The band of the First Church of Newton, Newton Centre, Mass., was formed late in 1889. Not wishing to interfere with other ways of giving, we asked for only a cent a day extra, and suggested ways of saving that small amount —on gloves, neckties, canes, and ribbons. Candy, soda, table delicacies, etc., might have been added. In five years our band has raised $1796, of which we have given $898 to the American Board C. F. M., and the same amount in the aggregate to the various Congregational societies working in the United States. Many other bands have been formed since ours started, and have rendered substantial aid to both branches of the missionary work.

I have pondered this plan for years, and believe that no valid objection can be brought against it; but there are many considerations in its favor. It is simple; within the means of almost everybody; does not interfere with other ways of giving; is marvellously efficacious.

Consider what the magnificent result would be if all the Christians of this land actually and continually gave each an extra cent a day for missions. Fifteen million members of Protestant evangelical churches in the United States, each giving one extra cent a day for missions, would add yearly to the Lord's treasuries $54,750,000! The amount now contributed to all missionary societies in the United States for both home and foreign work, not including domestic and local, being about $10,000,000 a year.

Should you think that your people are giving well already, and will not want to give more, still will you not place the plan before them in its simplicity, with its tremendous possibilities, and let them say whether they will not, for Christ's sake and the world's, adopt it?

If, on presentation, your people do not favor it, will you not yet show them the binding and blessed obligation that rests upon all Christians to carry the Gospel to the whole creation, and that by coming into this movement they can help easily and mightily?

If Christians can be brought to realize the dreadful darkness and degradation of a thousand million fellow-beings; if they can be shown that the Lord's com-

mand, clear, unqualified, imperative, to preach the Gospel to every creature is *for them;* if they can be led to consider that for almost nineteen hundred years Christ has waited for the accomplishment of His great commission; if then they can be made to comprehend the vast results to be attained by the Extra-Cent-a-Day Band system, it seems to me they cannot fail to adopt the plan. Then the question of money supply will be answered, the treasuries of the missionary societies will be abundantly supplied, and tens of thousands of new workers can go forth to tell the story of the Redeemer.

The need of extra help was probably never so urgent as now. Several of our great missionary societies are burdened with debt. New work is almost impossible and old-established work is hindered or even abandoned.

Would that every Christian might be inspired to give according to this simple system, by which this time of distressing need can be changed at once into an era of plenty!

Do not, reader, merely think about this plan, waiting for another to act, but put it into operation immediately. Glorious is the privilege allotted to us to be workers with God! splendid is the opportunity that lies at our hands to publish at home and afar the tidings of salvation! Be it our ambition to hasten on the day when the Saviour's edict shall have had its complete fulfilment.

NOTE.—Mr. Wilkins will be glad to correspond with any who wish to form bands. He will supply E. C. D. B. envelopes free of cost.

The Anti-Opium War.

Miss Soonderbhai Power, of India, thus pleads before the citizens of England in behalf of her native land:

"I want to see my India free from this opium curse; for in India opium is sold openly. The sale of arsenic to poison rats is guarded and restricted, but a child of eight can buy 360 grains of opium. Since I returned to England I have heard that my sister's baby has died from opium given by its Hindu nurse. English children suffer from this poison, given by native nurses. The high-caste women of India are prisoners in the zenanas. Sometimes their husbands kill them if they have even been seen by another man. But when they heard of anti-opium meetings their interest was so intense that they crowded to them without fear. They say, 'If the English want money let them come into our houses and take all our goods, and we will work; let them take the skin off our bodies to make them shoes—but spare us the opium curse. But if they *will* sell opium, let them kill the wives and children of the opium-smokers.'

"The *Times* has said that the drug is harmless, and that it is good for fever. Did you ever see hundreds perish from a harmless thing? In India we never use opium for fever.

"The opium den is large, dark, filthy; 20, 40, 100, 200 men, and sometimes women, are there, wallowing like pigs in mire; no earthly power can rescue them; they are going to hell. When I spoke to them, several smokers said, 'Woe to us; the English people have brought this on us.' To promote the sale they will drug tea and coffee with opium, to produce the desire for it. You drink it a few times, and you want that tea or coffee, not knowing why, but in a little while you are an opium eater or smoker. These opium dens are really Government hells. You hear that there are 11,000 licenses; but each license allows for 10, 20, or 30 shops. While millions are perishing, for your gain, God says your gold and your silver are cankered, and shall eat your flesh as it were fire.

"It is not good for India. The opium smoker disgraces his family and degrades himself; and starvation, want, and misery reign. Few in India can write, yet last year we sent petitions with 54,000 signatures against this cruel and destructive trade. I come from heathen Indian women to implore Christian England to put an end to it. We want opium to be sold, as in England, only for medicine, and its sale restricted as any other poison. Last year I spoke in England, Scotland, and Ireland, and I went home and told my people, 'Now you will have justice.' But it is the same as ever. So I have come back again. This battle is God's, and if you Christian people all join together in prayer and work, the battle will be won, and India will be freed from this dreadful blight."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

India.

—Dr. H. Martyn Clark, in the *Church Missionary Intelligencer*, states that a translation of the Koran has appeared in simple idiomatic Urdu. "That is a blow under which Islam will reel for many a day. Its safety hitherto has been that its 'holy' book was shrouded in unapproachable Arabic, or in cumbrous, ambiguous translations. This literal, faithful rendering has produced dire consternation. The Moulvie says, 'I am now old and gray-haired. I thought I knew the Koran, but I never knew the iniquity of it as I do now.'"

What folly in the mawkish optimism of our day, to treat every religion as good in its measure, as if there could be no such thing as a cancerous growth in religion! Islam appears to be one of these, and Mormonism another, and far more virulent. Why are we not told that the craving for dirt and for yet viler things which we sometimes meet with is good, since it is a form of the fundamental and God-given appetite for food? A healthy appetite and a wholesome supply are the two points that determine the answer to both questions.

Speaking of the first recent convert, Dr. Clark adds: "The next to come forward was a Mohammedan gentleman of education, position, and good family. A trusted friend and apostle of the Mirza" (who is the head of a special Moslem sect), "he had been his ambassador to Zanzibar. He was one of the embassy to me to settle the rules of the Controversy, and was the secretary in behalf of the Mohammedans while it lasted. The Akhund Sahib, as he is termed, belongs to Buneyr, in Afghanistan, beyond the British border. His father settled in the Northwest Provinces, and his upbringing has been in the centre of Mohammedan learning and polish at Delhi. A most interesting life his has been. Reared in the strictest sect of Mohammedanism all his life long, he has been zealous for the faith, and, as touching the law, blameless. A true seeker after God, the time came when the husks of Mohammedanism could no longer satisfy the hunger of the soul. He wandered far and wide to the holy and learned of Islam, seeking rest and finding none. At last he determined to leave 'the land of the enemy' (*dar ul harb—i.e.*, a land where other than Mohammedan rule obtains), and to seek 'the land of peace' (*dar ul aman*), where, under a Mohammedan government, the virtues of Islam might be found in full flower. Beyond the British border there are here and there colonies of fanatics, whose declared purpose it is to 'war against the infidel.' They are all that remains of the Wahabis, and are recruited still from the ranks of religious enthusiasts and political malcontents in British India. They lose no opportunity of stirring up strife, and have had a long finger in most of our border troubles. The Akhund left all behind him, and set forward to join these zealots; but it was not to be—God's purposes for him were fast approaching maturity. While he waited his opportunity in the frontier town of Peshawur, an emissary of the Mirza met him. He learnt that a great prophet had risen in Islam, that Christ the Blessed had come the second time. He abandoned his journey, went to Qadian, and became the Mirza's disciple. He was trusted with much special work, and had the honor of being the leader in the public prayers in the Mirza's mosque. At the Controversy his belief in Mohammed was considerably shaken. Months after he wrote to me from Meerut. It was the cry of a despairing, perishing soul. He detailed his wonderful life's history, the unrest

and sorrow of his heart, and said, 'If you have any really strengthening prescription for the soul in your *armentarium*, let me have it in the name of God.' I cannot relate here the subsequent steps by which he was led to the feet of the Saviour, in whom he now rejoices with exceeding joy. His baptism, together with his daughter, was a wonderful occasion. A short sketch of his life, well worthy of translation into English, has been scattered far and wide, and from all sides come letters of grateful thanks, telling us it is 'just the thing' for Mohammedans. It is silently doing a great work. The poor Mirza burst forth into torrents of impotent abuse, and found in this baptism another proof of his own Messiahship—for was not this Judas Iscariot? This blasphemy did not, however, deceive even Mohammedans, who have not been slow to point out that the second time Christ comes to triumph, not to be betrayed.

"It was a very bitter blow; but the unkindest cut of all came a fortnight ago, when the Mirza's own brother-in-law, his near relative and trusted private secretary, was admitted by baptism into the Church visible. A bright young fellow, very highly connected, his, too, is a history worth hearing. I shall here only note that all through the Controversy he was the trusted confidental agent of the Mirza, who, to use the Oriental metaphor, 'sat in his lap.' Our friend the Akhund has been privileged already to lead four people to Christ. The Mirza's brother-in-law is a fruit of his labor."

—The Mohammedans, about one fifth of the total population of India, are, as might be supposed, very unequally distributed in the various provinces. In the Punjab, nearest to the place of first entrance, there are 11,000,000 Moslems, 9,000,000 Hindus. In Bengal, 74,000,000 Hindus, 20,000,000 Moslems; and so in varying proportions.

—The *Harvest Field* quotes this from the address of Babu N. N. Dutta, B.A., otherwise known as "the Swami Vivekananda," before the so-called Parliament of Religions at Chicago: "Allow me to call you, brethren, by that sweet name, *heirs of immortal bliss;* yea, the Hindus refuse to call you sinners. Ye are the children of God, the sharers of immortal bliss. Ye, divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature. Come up, choirs, and shake off the delusion that you are sheep—you are souls immortal, spirits free and blest and eternal. Ye are not matter, ye are not bodies. Matter is your servant, not you the servants of matter."

On this the *Harvest Field* remarks: "This passage"—we have given only the conclusion—"reflects perfectly the sadness of tone which characterizes the Upanishads. The Hindus of former days yearned for release from the misery of life. It also represents the universal belief that the only release was by the loss of life itself. Misery was the result of the soul being in fetters to the body. The wail was not about the burden of sin, but the burden of existence. The Christian notion of sin was practically unknown. There is really no place for sin in Pantheism. Imagine a Christian preacher saying to his hearers, 'Ye, divinities on earth, sinners? It is a sin to call you so.' The Hindus can find no place in their service for the Litany of the English Church or the Penitential Psalms. The members of the Brahmo-Somaj acknowledge that they have derived their sense of sin from Christian teaching. They certainly could not have got it from Hinduism. According to the Swami, the soul is already perfectly blessed, but it fails to recognize that it is so.

"Does the Swami really think that he will thus commend his teaching to men who have learnt the Christian doctrine of sin, and whose consciences tell them that they are sinners? He might as well go to a convict prison and tell the inmates it is a sin to call them criminals."

The Levant.

—Dr. Masterman writes of a visit to Samarin, in Galilee: "The situation of this quickly rising Jewish town is magnificent, the finest site I know of in Palestine, embracing views of the sea, forest, mountain, and plain. The well-built houses, solid streets and roads, public gardens and miles of vineyards on all sides, present a scene unlike anything else here. The Jews seem to be industrious and happy. Much of the actual labor is performed by the fellahin under Jewish supervision. European ploughs and carts are used extensively. Splendid roads, which would be a credit to any European country, are being rapidly pushed from the colony toward Haifa, on one side, and Nazareth on the other. The main street of Samarin is fully a mile long, with comfortable houses and small side streets on each side. At the centre of the town there is a fine large synagogue. Water is laid on to the streets and houses, being pumped up the hill by a steam-pump. Smaller colonies are springing up, under the protection of the great one, in the districts around." —*Medical Missions.*

—Pastor Christian Közle, missionary among the Mohammedans in Persia, has a very interesting communication in *Nachrichten aus dem Morgenlande*, Heft 5, 1894. He justly remarks that our current assumption that the Mohammedans are intractable to Christian missions is not true, but it is true that we have been intractable to our duty toward them in this respect.

As Pastor Közle remarks, it is a great advantage to us in dealing with Mohammedanism not only that it acknowledges that Jesus is the Messiah, and is sinless (indeed, extending sinlessness to his mother, in early anticipation of the Immaculate Conception), but that it recognizes—in fact, enjoins the duty of reading the Scriptures. As Sir William Muir, we believe it is, remarks, the current Moslem assumption that our Scriptures are essentially corrupted has no support in the Koran. It will also, of course, have to yield to the scientific demonstration of fact. But as the Koran is so easily demonstrable to be, not casually and occasionally, but throughout, in statements and implications, in tone and temper, and fundamental doctrines concerning God and man, absolutely irreconcilable with the New Testament, therefore the unquestioning recognition of inspiration which the Koran requires for the New Testament must, however slowly, be working against the authority of the Koran itself.

Herr Közle gives the royal firman of 1831, acknowledging the receipt of Henry Martyn's translation of the New Testament. It expresses very luminously the attitude which a Moslem is obliged by his religion to assume toward the Scriptures, and it will be observed that it makes no use of the subterfuge of alleged corruption of the text. It is as follows:

"In the name of God, the All-glorious! It is our exalted will that our dear friend, the Right Honorable Sir Gore Ousley, Envoy Extraordinary of His Majesty the King of Great Britain, should be apprised that we have duly received the book of the Gospels rendered into the Persian tongue by Henry Martyn, of blessed memory. We hold worthy of our high appreciation this work, presented to us in the name of the learned, worthy, and enlightened Society of the Christians, united for the purpose of diffusing the Divine books of the teacher Jesus, to whose name, as to those of all prophets, be ascribed honor and blessing! For many years, indeed, the four Gospels of Matthew, Mark, Luke, and John have been known in Persia, but now the whole New Testament is translated, an event which must be a great satisfaction to our exalted soul. By the grace of God, the All-merciful, we will commit to those of our servants, to

whom access is granted near our person, the function of reading the aforesaid writings before us from beginning to end, that we may hear their observations thereupon. Express to the members of the above-mentioned enlightened society our deserved thanks.

"Given in Rebialaril, in the year of the Hegira 1229 (A.D. 1831).

"FETH ALI SHAH KAJAR."

Of course this is merely the language of form, but it is a regal acknowledgment of an admitted Moslem duty, and therefore can always be used to advantage in Persia.

Herr Közle has entered into very interesting relations with two brothers, descendants of the prophet, Mirza Habib Allah and Mirza Abdul Vahuf. The former was an intimate friend of the martyr Mirza Ibrahim. He avowed that he, too, was inwardly a believer (and his brother seems to think with him), but confessed that he had not had the strength to become a martyr. But for his wife and children, he said, he would gladly flee to Europe and profess his faith. He declared that God had heard his ardent prayer in bringing Christian missionaries to him, and earnestly entreated that they would settle in Choi. He brought a number of his friends who, like himself, were longing for something more soul-satisfying than the externalism and fatalism, the cruelty and sensualism of Islam, and who had found it in the Gospel.

Pastor Közle adds: "On April 15th—it was a Sunday, according to the Christian calendar — we assembled around us for the last time our Mohammedan friends, who had become to us veritable brethren in Christ. The next day we were meaning to leave Choi. How should we take leave of them? We thought it would be the most excellent way, if we once more seated ourselves around God's Word, and took leave with this. We chose Isa. 45 : 21–24 out of the Old and Phil. 2 : 9–11 out of the New Testament. At the beginning we three—Dr. Zerweck, Pastor von Velsen, of Urma, Westphalia (who had arrived with us the day before), and I—sang the hymn, 'Ein' feste Burg ist unser Gott.' It made a great impression on all, although they only understood it as translated. Then we considered with one another the glorious promise of the prophet Isaiah, its partial fulfilment, which we behold even to-day, and the glorious hope, which the words of Philippians offered us for all, and therefore for the Moslem. After a prayer we took leave. It was an hour of deep refreshment. Our Mohammedan friends bade us a most cordial farewell, saying that they were not yet so far advanced as we, but they would pray that they might be, and that we must pray with them, and remain their brethren and friends. Mirza Habib Allah also made me a present of a Mohammedan rosary, having, according to the 99 attributes of Allah, 99 beads, by which the Moslem direct their devotions. The beads were baked of holy earth, from the grave of Hassan and Hussein, at Kerbela on the Euphrates. But I was much more delighted with his photograph, which he gave me with a French inscription, as follows: '*Serviteur de Jésus-Christ, Mirza Habib Allah. Mon amour s'étend à vous tous en Jésus-Christ. Que la grâce de Dieu soit avec tous qui aiment nôtre Seigneur Jésus-Christ en pureté.*' That is, 'The servant of Jesus Christ, Mirza Habib Allah. My love extends to you all, who are in Jesus Christ. The grace of God be with all them that love our Lord Jesus Christ in sincerity.' This is a beautiful testimony, well worthy of being communicated to Christians everywhere, inciting them to sustain with their prayers this man, thus struggling to carry through the conviction of his faith."

We are not aware whether a lineal descendant of Mohammed has ever gone so far before toward an open confession of Christ. As Dr. A. J. Gordon has shown, the hour has plainly struck to remember Raymond Lull.

English Notes.

BY JAMES DOUGLAS.

Wesleyan Missionary Society.—Owing to the financial crisis, October 5th was set apart, by the request of the Home Committee, to be observed as an Intercession Day at home and abroad. From all parts of the mission field tidings have come as to the way the day was spent. In most places collections were made and offerings received in behalf of the deficit; while in various places the day was followed up by a series of services having in view the conversion of sinners and the increase of spirituality among the members.

Some of the reports from distant lands are especially cheering. This applies to all districts in Ceylon, where out of their great poverty the people brought willingly from their tiny store to the common fund. In Hassan, Mysore, India, the large sum of 120 rs. was forthcoming—a wonderful response if the smallness and meagre resources of the church in question be considered. Writing from Hassan, Mysore, the Rev. H. Gulliford says: "We are delighted to think there is a prospect of growing prosperity in every department of the Methodist Church. . . . If we could multiply our Christian influences a hundredfold, there would be a vast turning to God. As it is, we are afraid to begin any new work, lest we should have to abandon it again."

In Freetown, Sierra Leone, a day of fervent prayer was spent, interspersed with appropriate addresses, and the free-will offerings of our people amounted to £10. The largest amount received from the foreign field came from Lagos, West Africa, where the people's gifts reached the aggregate sum of £107 8*s.* 5*d.* Altogether Intercession Day seems to have been well spent, and to have been fraught with much spiritual stimulus. The most effective part of the record is contained in the letter received from Mr. John T. Waterhouse with an accompanying check. The circumstances are so unique, that we judge it well that Mr. Waterhouse should tell the story in his own words:

"My father received in Tasmania a letter from his old friend, Theophilus Lessey, informing him of the miserable cry of 'Stop the missionary supplies.' It almost broke his heart. It was not for himself he felt so deeply, but for those under his charge, faithful men of God, who, with their wives, had entered the mission field for life, and whom it was now proposed to leave penniless 18,000 miles or more from home. As I have said, it nearly broke his heart, and I have no doubt that his effort to sustain the cause in Van Diemen's Land brought him to a premature grave. When on his death-bed I was at his side. He appeared to have ceased to breathe, and the doctor said, 'He is gone,' when I took him by the shoulder and said, 'Father, speak.' He rose in his bed, stared as if on vacancy, looking in the middle of the room with glassy eyes, and exclaimed, 'Wesley, Clarke, Smith. Missionaries! Missionaries!! Missionaries!!!' He then sank down on his bed, breathed two or three times, and the vital spark had fled. . . . I enclose you a check for £25, with my sainted father's appeal on his death-bed, 'Missionaries! Missionaries!! Missionaries!!!'"

Presbyterian Church of England.—The Swatow Council is clear as to the desirability of planting a missionary at Sua-buc, a large port half-way between Swatow and Hong Kong, but for want of funds the project lies in abeyance. "We are afraid," writes Mr. Maclagan, in the name of the Swatow Council, "that at home it may not sometimes be realized how much even the ground nearest us is unoccupied. Within a day's journey from Swatow there are numerous large towns and villages as yet untouched. It is with reluctance that we leave these unvisited, to spend a fortnight in mere travelling for a month or six weeks' hurried visit of the southwest stations."

Kaisua Island.—Recently the reaping

of the firstfruits of the Swatow Mission in Kaisua Island was recorded. Since then two more adults have been baptized.

Chinese Hostility and How to Meet It.—As a means of obviating native hostility, Mr. Gardner recommends the adoption, as far as possible, of their ideas in things non-essential. For example, he would have native styles of arch'tecture used in the erection of missionary buildings. He mentions that the new college in the Hak-ka centre was built a year or two ago on this plan with the happiest results. The public opposition raised entirely subsided, and now there is no dissenting voice. The principle cited has a place in the social customs of the people also. To sample the meaning, the case is told of a village headman in the Hak-ka region who became a Christian. His father dying, it fell to him in the natural order to perform the funeral rites. His Christian conscience would not allow of any complicity with ceremonies that were mixed up with the worship of idols. Thus far it behooved him to "watch and keep his garments." But while he could not be a party to the cost incurred in idolatrous rites, he felt that he ought to bear all the larger share in the purely civil and necessary part of the funeral expenses. In this way, without surrender of principle, the name "Christian" is freed, in the public view, from the charge of shabbiness. "The offence of the cross will not indeed cease; yet we may reasonably avoid needless offence."

A Chinese Pastor.—Pastor Hsi has sent a characteristic epistle to the father of one of the China Inland Mission missionaries, in which, among other things, he figures as one instructed from above to dispense medicines for the body as well as salutary counsel for the soul. In his own land, among the band of disciples, he is recognized as a man of wonderful power in casting out devils, the devils themselves recognizing him as God's servant the moment he comes face to face with them; and in addition as a man to whom prayer is as the breath of life. He is known as a scrupulous man, simple, prayerful, and willing to do the right thing, although it may bring him any amount of ridicule.

She-K'I-Tien, Ho-Nan.—Some interesting "Tokens for Good" are supplied by Miss Leggat, who now occupies the field where Mr. and Mrs. Herbert Hudson Taylor used to labor. One case cited concerns an old woman on whose heart the Gospel speedily laid hold. Coming in one Sunday from her country home, seven *li* distant, she opened out her little napkin, in which her dinner was wrapped, and exultingly produced her *kitchen god*. When tearing it down from off her wall, her son and daughter-in-law said, "What are you doing? You are leaving the house without a god." She replied, "This, does *this* reckon as a god? I spurn it; Jesus is my Saviour," and down the paper came before they could interfere. On being asked by Miss Leggat if she was not frightened to burn it—"Frightened?" she replied. "No, I have Jesus now." And so by the application of a match the thing was very soon reduced to ashes. The refrain of the old lady's life now is, "Jesus loves me, this I know," and "I am weak, but He is strong."

THE KINGDOM.

—What a commentary upon Christianity is found in the fact that a young Jewess, who had embraced it, has expressed a desire to "read church history to find out how and when Christians came to be so different from Christ."

—A recent editorial in the *Foreign Missionary* (Lutheran, General Council) is entitled "Congregational Selfishness," and has these for the opening sentences: "Our attention has recently been called to the fact that there are members of our congregations who will give willingly, and even liberally, for

the current expenses and the enlargement and improvement of the church property of the congregation with which they are connected, who will do little or nothing for the work of the church outside of and beyond their own congregational limits. Their willingness and liberality in this respect both begin and end at home. That others have not the Gospel, and, as a consequence, are perishing in their sins and helplessness, would seem to be a matter of small concern to these members with this narrow, limited view of the work of the church."

—The American Board Almanac quotes the following: "A man who does not give definitely, and who does not set down in his account-book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in practical life. If you will put down just what you give to charitable purposes, you will be surprised at the end of the year how little you have given; yet you may have the feeling that you have been always parting with your money in response to benevolent appeals." In other words, stop not short of the "cold facts" in the case. Figures do not lie; wherefore, be not deceived, brethren.

—General Horace Porter, speaking of the way in which he raised the $400,000 needed to complete the monument to General Grant, said: "It is a great mistake to suppose that, on such an occasion, people are crowding around, trying to force their money into your hands. The money is there, but you have to go for it. I found there were 128 trades in New York, represented each by its separate board. I worked through these boards, and went from one board to another, organizing committees in each one, in all more than 3000 committees. Then I instructed the committee in regard to getting money. I said to them, 'If you *write* to a man you will not get anything. If you go alone to a man, you will get something. If you take another person with you, you will get more. If you take three with you, you will get the whole amount you ask for.'" Such is human nature, and only similar methods will do the work of raising money for missions.

—How persistent are the heresy and superstition that Christendom is being seriously robbed by silly enthusiasts for the sake of evangelizing the far-off and good-for-nothing Hindus, Chinese, Japanese, etc. The *Church Missionary Intelligencer* devotes fourteen precious pages to an article on "The Alleged Drain of Men to the Foreign Field," and easily shows that no such "drain" exists. The amount of toil bestowed upon heathen lands is inexcusably small as compared with work at home, and especially when we consider that fully three fourths of the earth's population is yet wholly unevangelized. Let this single specimen fact suffice: While 17 of the neediest wards of New York City have a population of about 443,000 and 111 churches and chapels, there are 8 provinces in China whose 75,000,000 have only 57 missionaries.

—How solemn are these words penned by Rev. Dr. De Forest for the *Independent*, and in explanation of the recent falling off of conversions in Japan: "The unwise and, in some cases, unjust criticism of missionaries; the discovery of gross immoralities and the social and political corruption that exists in all the great centres of Christendom; the seeming political injustice of the West toward the weaker nations of the East; the knowledge slowly gained that Christ's Church is almost hopelessly divided, and that Japan has been used as a kind of dumping-ground for missionaries of every sect; the consequent incompetence, mistakes, and waste of forces in the missionary body —these are, in the main, the causes that stand across the path of the past and future success of missions."

—The Canada *Presbyterian* is in a sore quandary. The missionary treasury is empty, but half a score of would-be missionaries are urging, "Here are we, send us." Shall they be dispatched at once and the churches be called upon to supply the means required, or be bidden to wait until the money is in hand? How sad that such a question should ever be possible; and, oh, for heavenly wisdom to decide just when hesitation is unbelief and disobedience, and when faith lapses into presumption and folly!

—Can it be that the day is really approaching when the nations will learn war no more? In 1890 our Congress adopted a resolution recommending the President to invite negotiations with foreign countries with a view to arranging treaties of arbitration. In 1893 the British House of Commons unanimously adopted a resolution referring to this action, and recommending co-operation with the United States in this matter. It is said that a motion is soon to be introduced into the Senate instructing the President to endeavor to negotiate an Arbitration Treaty for twenty-five years, and that Mr. Cremer, M.P., is now in this country as the bearer of a letter from 354 members of the House of Commons to the individual members of Congress, requesting them to support this motion.

—And commerce is a great peace-maker and help to the spread of the Gospel. The Brooklyn *Eagle* gives these figures: The total number of steamers of 100 tons and upward comprising the fleet of the world is 12,907, with a gross tonnage of 16,066,202. The total number of sailing-vessels of 100 tons and upward is 17,814, with a net tonnage of 8,503,294, making a total of both steam and sail, 30,721, with a tonnage of 24,569,486. The value of this sea-going tonnage is estimated in round numbers at $2,000,000,000, and the number of men employed is in the neighborhood of 650,000. As a matter of comparison it may be stated that the total capital invested in railroads in the United States in 1893 was $10,500,000,000. The railroad employés number 823,700. Considerably more than one half (7185) of all the steamers, and more than one quarter (4475) of all the sailing-vessels in the world, fly the British flag. Next in importance in steam-vessels comes Germany, with 912; the United States, with 610; then France, with 555; Norway, 554; Sweden, 535; Spain, 392; Russia, 248; Denmark, 253; Italy, 214, etc.

—The Church of Scotland has a missionary debt of £2506, but 5 of its African missionaries have just sent each one month's salary to aid in its extinction; and, moreover, 42 native Christian workers at Blantyre and 20 Domasi boys have done the same thing. The "self-denial" donation of these last alone amounts to nearly £4.

—Mr. James Croil has a book entitled "The Noble Army of Martyrs, and Roll of Protestant Missionary Martyrs from A.D. 1661 to 1891." The "roll" contains 130 names, and does not include the native workers or converts, nor in the case of Cawnpore Mrs. Haycock, the missionary's mother who shared his death, nor the sister of the Rev. M. I. Jennings, and the Misses Thompson at Delhi.

—Dr. Pauline Root, of the Madura Mission, has had 20,000 patients, with nearly 5000 surgical operations. They came from 216 villages. Dr. Mary Niles, of the Canton Mission, has had 5000 patients, with 600 surgical operations.

—There are some large congregations in heathen lands. In the city of Paramaribo, Dutch Guiana, there is a Protestant church with an attendance of 8000, of whom 3500 are communicants. The great cathedral at Uganda, Central Africa, holds 5000, and is filled. A correspondent from Aintab, Central Turkey, states that one church there is crowded with an audience of 2000, and in the same city is another church with

a Sunday-school of 15,060.—*Pittsburgh Christian Advocate.*

—Yet again does David with his harp exorcise the evil spirit. For: "Sigan-Fu, a notoriously hostile city, was 'captured' by the late Mr. Holman. Successful in renting a house, he shortly found himself the object of the rage of the populace, who, gathering some 2000 strong, proceeded to eject the 'foreign devil.' A good musician, he stood for three hours in the doorway with his guitar, playing and singing to the people in Swedish (his native language), English, and Chinese. The crowd grew tired, and left him for that day. On several occasions subsequently this was repeated. Finally he was permitted to remain, and Sigan-Fu was opened to the Gospel."

—An excellent little book of nearly 90 pages has been written by Rev. A. C. Chute, of Halifax, and is published by the Baptist Book and Tract Society of the same city, upon the life of John Thomas, physician, and first Baptist missionary to Bengal. The supreme service of this man lies in the fact that he led Carey to his magnificent work in India, while but for him the peerless modern apostle would have buried himself for life in far-off, tiny Tahiti (Otaheite).

WOMAN'S WORK.

—Miss Aldridge, of Chou-ping, China (English Baptist), writes: "Last week I attended a baptism service, when 14 women and 18 men were baptized. It must mean something for the poor women; and, although they have to wait about eighteen months on appro bation, I am afraid they know comparatively little even then. It is very difficult for them to stand in the water with their little feet. Mrs. Drake baptized them, and they all went to the women's rooms at her house afterward, and then the men who had been baptized met at the chapel, where an address was given and a communion service held. This is the second baptism service at which I have been present since reaching Chou-ping."

—Dr. Ida E. Richardson, of Phila delphia, in an interview recently, attributed her professional success largely to this fundamental rule of Christian conduct: "Every patient, in hospital or private practice, has been treated as I would like to be treated were I the patient." What is this but the Golden Rule and the heavenly spirit of missions?

—The Woman's Home Missionary Society of the Methodist Episcopal Church has 16 industrial schools and homes, established in various localities in the South, 18 among Indians, Mormons, and New Mexicans, and 20 in the cities, including Deaconess Homes.

—The twenty-fifth annual report of the Methodist Woman's Foreign Missionary Society is a model with its maps, statistical tables (which are usually so conspicuously lacking in such publications), and whatsoever else is needed by the seeker after information. In particular, the maps go far to illustrate and illuminate. Nor is there any patent on this style of a report. *Verbum sap.*

—In several important particulars the thirteenth annual report of the Woman's Missionary Society of the Methodist Church, Canada, approaches the same high standard. The missionaries number 32, and are to be found in China and Japan, as well as among the Indians, French, and Chinese of the Dominion. The receipts last year were $34,837, derived from 571 auxiliaries with 13,645 members, and 273 circles and bands with 6424 members.

—The women of the Methodist Episcopal Church, South, support 35 missionaries in China, Mexico, and Brazil. The society through which they work has 1834 auxiliaries with 37,330 members, and 2312 young people's and juvenile societies with 26,545 members; a total of 67,595 members.

—January 21st the Woman's Board of Foreign Missions of the Reformed (Dutch) Church celebrated its twentieth birthday. To each one who attended an opportunity was given to place an offering in the floral ship, Lux Mundi, and $1500 "was the freight which it floated into a safe harbor." During the first year the amount raised was $2891. This has gradually increased, and in 1894 the sum raised was $27,727.

—The boarding-school building at Jackson, Miss., known as Mary Holmes Seminary, and designed for the education of colored girls, under the care of the Presbyterian Freedman's Board, was totally destroyed by fire on January 31st. The building with its furnishing, and subsequent additions and improvements, cost a little less than $27,000, and was insured for $15,000. The Board appeals for immediate help toward rebuilding.

YOUNG PEOPLE.

—Says the *Young Men's Era*: "Altogether the best of the Indian national conventions was the third and latest held at Madras, December 27th–31st, 1894. Twenty-four associations were represented by 54 voting delegates, besides 21 honorary delegates who attended most of the sessions. Burmah, Ceylon, and 4 unorganized places in India sent representatves, so that the total number attending was 75, of whom 27 were European and Eurasian and 48 were natives of India."

—The Young Women's Christian Association is becoming an important factor of Christian activity and progress in India. In Calcutta a fine building has been secured for an institute, and also a house for a home. Extraordinary opportunities are opening up among the Eurasians and English-speaking girls. Two young English women, who have had considerable experience in association work at home, have recently decided to give themselves to this service in India.

—Seven languages are regularly heard in the meetings of Chicago Christian Endeavor societies—Welsh, Norwegian, Swedish, Dutch, German, Bohemian, and Chinese.

—What can be more beautiful and becoming than the movement which has been started by the Endeavor Society of the Clarendon Street Baptist Church, Boston. Honoring the memory of their beloved pastor so recently deceased, whose love for missions was consuming, and though already supporting two of their number in China at a cost of $600, they undertook to raise $200 as a memorial fund (but over $400 was soon pledged), and propose to all the Baptist young people of the United States to join them in paying the debt of the Baptist Missionary Union, which amounts to $200,000. How easily this could be done if all would bear a hand! And what a blessed consummation it would be if the translation of Dr. Gordon should lead to a great revival of missionary zeal!

—Rev. E. B. Stiles makes this claim for the Free Baptists in the *Morning Star*: "So far as I know, the first missionary to be sent by young people's societies as such was sent by our young people in 1888. To Miss Perkins belongs the honor of proposing it; to loyal Free Baptist young people belongs the honor of carrying out the proposal. Quick came the responses, led by the Endeavor Society of Danville, N. H.; and in a few months from the first suggestion your missionaries were on their way to India, going as the representatives of a few isolated societies without any central organization. Loyally did they rally to the support of him whom they called 'our missionary.' I think that the treasurer's books will show that more than enough was raised during the five years that I was in India, to pay all expenses." He laments, however, that their zeal has since grown cold in some measure.

—In *Life and Light* Miss S. Louise Day has it that there are more than 100 Endeavor societies connected with Congregational mission schools and churches: 29 in Japan, 6 in China, 18 in India, 4 in Africa, 15 in Turkey, 1 in Spain, 7 in Mexico, and 4 in the Sandwich Islands, etc.

—An Epworth League in Minneapolis, Minn., is able to give a good account of its stewardship during 1894. This is a partial and condensed statement from the department of mercy and help: $53.51 expended for fuel, clothing, and groceries, and to defray funeral expenses of a little child; abundance of grocery supplies given by individual members, impossible to estimate; 38 yards of material purchased and given to the poor; 30 meals and many delicacies, such as lemons, oranges, and jellies carried to the sick and poor; 20 bouquets carried to those shut in from church privileges; 435 articles of clothing distributed, 100 sent to the Hinckley sufferers; dishes and bedding provided, and children fitted out with clothing; 14 pairs of shoes, 1 pair of rubber boots, 3 pairs of new mittens, several good overcoats, comfortables, and ladies' jackets to Asbury Hospital; 4 pairs of pillow-cases (new), 8 bundles of old linen, 1 pair new sheets, 23 new towels, 15 cans of fruit, 2 dozen oranges, and groceries to the amount of $5; 977 calls made on the sick, poor, and aged.

UNITED STATES.

—Let Dr. Parkhurst beware, or he will attain to the highest rank among home missionaries, though the iniquity which he is called to fight to the death is as far removed from whatsoever is Christian and truly civilized as any the heralds of the cross are likely to find on pagan soil.

—And Dr. D. K. Pearsons has justly earned the title of the benefactor of colleges. What a fine list of benefactions: Beloit College, $100,000; Lake Forest, $100,000; Knox College, $100,000; Chicago Theological Seminary, $50,000; Presbyterian Seminary, $50,000; Presbyterian Hospital, $60,000; Young Men's Christian Association, $30,000; Women's Board of Foreign Missions, $20,000; Yankton College, $50,000; Whitman College, $50,000, and other deserving institutions to the extent of $400,000 more. And the best of it is that in each case he stirred up the friends of the institution to raise a sum two or three times as great as he himself gave.

—Not all millionaires are selfish and sordid, as witness how the Medical School of Columbia College has received $350,000 from Messrs. Cornelius, William K., Frederick W., and George W. Vanderbilt, of New York City, to be used in constructing two new buildings for the school's hospital, to be a memorial of William H. Vanderbilt. Mrs. W. D. Sloane, who was a Vanderbilt, has given $200,000 for the erection of an enlargement of the Sloane Maternity Hospital.

—Vermont, the mother of States, according to the census has a native population of 249,590, and besides has 172,769 sons and daughters resident in other States of the Union; and it is mainly because of this astounding depletion by emigration that some regions within her bounds have lost their former spiritual estate, and that Roman Catholics now outnumber Congregationalists more than two to one.

—The Southern Presbyterian Institute for the Training of Colored Ministers, now called Stillman Institute, opened in 1877, has had under instruction 168 students, of whom 109 have been Presbyterians, 45 Methodists, and 14 Baptists. Thirty-six Presbyterians have been graduated, an average of 2 a year, "while the Methodists and Baptists got a good salting with Calvinism that may keep them safe." The Committee of Colored Evangelism is aiding 66 churches, with 130 elders, 83 dea-

cons, and 1500 members. Use is made, in establishing new churches, of evangelistic work, of which nearly all the colored ministers do some. Besides this work in the home field, arrangements have been made for the instruction of men under appointment to go to Africa as missionaries.

—A special train with 450 negroes aboard arrived at New Orleans the other day, from Atlanta, destined for Mexico. The exodus is under the control of the Mexican Colonization Society, which, it is said, has made contracts with thousands of freedmen in Mississippi, Alabama, and Georgia, to settle them on lands in the northern states, near the Rio Grande. This land will be sold to them on long time, and at very low prices. Another and a larger party is expected soon, and it is thought that if these two parties are pleased with what they find, there will be a weekly train of negroes to Mexico.

—Captain R. H. Pratt's fifteenth annual report of the Carlisle Indian school shows a successful year, with advances in all departments. There were 493 boys and 328 girls. The present number of pupils is 602, of which 358 are boys and 244 girls. The new pupils number 152, and 215 have been returned to agencies. Forty-four tribes are now represented at the school, the principal ones being Oneida, 74; Sioux, 62; Chippewa, 58; Apache, 57; Seneca, 42; Cherokee, 33; Assiniboine, 31; Pigean, 23; Pueblo, 24; Nez Perces, 21; Osage, 20; Ottawa, 20; Tuscarora, 19; Crow, 17; Shawnee, 12; and Winnebago, 11.

—Surely Salt Lake ought to be indeed the "city of saints," since a "careful count of religious bodies having regular places of worship shows the following figures: Baptist, 4; Catholic, 2; Christian, 1; Congregational, 3; Episcopal, 4; Hebrew, 1; Josephite, 1; Church of Jesus Christ of Latter Day Saints, 27; Lutheran, 4; Methodist, 7; Presbyterian, 4; Scandinavian Free Mission, 1; Scientists, 1; Unitarian, 1; Salvation Army, 1—a total of 62. To this number might be added the Salt Lake Bible Society, the Salt Lake Sunday-school Association, the Salt Lake Deaconess Board, the Utah Union, the Woman's Christian Temperance Union, the Young Men's Christian Association, and the Ladies' Auxiliary, the combined Christian Endeavor Societies, and the combined Epworth Leagues, a total of 9, which make a grand total of 71 religious bodies in this city—a most excellent showing.—*Salt Lake Tribune.*

—The Methodist Chinese Mission, of San Francisco, has just "lost" 3 most useful converts, who have returned to China to bear the Gospel to their kinsfolk. One of them, Rev. Lee Chin, says the California *Christian Advocate*, "was converted twenty years ago, has been preaching the Gospel eight years at Sacramento and other places, and was admitted as a preacher on trial at last year's Conference. An excellent Christian woman offered to send him out and support him. The offer was accepted, and he leaves the limited field here to itinerate among the towns and villages of that part of the Kwangtung province that is the home of 9 out of 10 of the Chinese in America."

—The Southern Methodist *Review of Missions* for February fills its opening pages with the life story of "Uncle Larry," of the Virginia Rosebuds. His real name is John B. Laurens, who saw hard service both in the Mexican War and in the Rebellion. It was in his heart to be a preacher, but after years of trial it became evident that bodily infirmity made this impossible. By a strange providence, in 1878 he drifted into the office of the Richmond *Christian Advocate*, and to the head of "Our Little People" department, with his business to stir up the children (Rosebuds) to organize and give to missions. So earnest and discreet did he prove that when he died last year there were 450 societies with 30,000 members, and receipts which some years rose above $4000, and had amounted in all to $47,-

297. Surely, for a hopeless invalid this was efficient service.

—The enterprising *Assembly Herald* is able to publish to its readers: "The weight of our February edition is between 7 and 8 tons, and if stretched out in a single, continuous sheet would reach almost from New York to Philadelphia. Nearly all of these 125,000 papers are sent out in separate wrappers, every wrapper being hand addressed."

—Writing from Constantinople under date of November 19th, Rev. Dr. Elias Riggs says: "To-day is the eighty-fourth anniversary of my birthday, and I have entered upon the sixty-third year of my missionary life, having sailed from Boston for Greece in October, 1832." This venerable and beloved missionary is still engaged, heart and soul, in the work to which he gave himself more than threescore years ago, and he writes in a clear, strong hand: "I have had my trials, but I can say that Divine goodness and mercy have followed me all the days of my life hitherto, and I am sure will follow me through the remainder of my days."—*Missionary Herald.*

—When, on January 9th, at New Rochelle, N. Y., Mrs. Mary R. Schauffler departed this life, another soul eminent for devoted service entered into the reward in store for such in the life to come. She went out to Turkey in 1827, the first unmarried woman to sail from this land on such an errand. In 1834 she was married, and remained in the field until 1877, dwelling at Bebek, on the Bosphorus.

EUROPE.

Great Britain. — The British and Foreign Bible Society has recently sent out over 2000 Sinhalese Bibles and 4100 Gospels for the Colombo Auxiliary. These books were printed from plates made by the photographic process. Other large shipments have recently been made of Kafir, Suto, Chuana, and Dutch Scriptures to Cape Town, of Spanish and Portuguese to Rio de Janeiro, and of others to Auckland and Singapore.

—These statistics, prepared for Temperance Sunday by the Nonconformist churches in England, indicate the status of this great reform. The Wesleyan Methodists have 435,141 juvenile and 68,798 adult members in their temperance societies; the Baptist Total Abstinence Association has 1419 names of ministers on its roll, and reports that 203 out of 221 students in the Baptist College are known to be abstainers; the Congregational Association claims 2160 out of 2718 ministers in England and Wales as abstainers, and 373 out of 400 students in the British theological colleges, while most of the Congregational ministers in Scotland and Ireland are also abstainers. The Methodist Free Churches have more than 800 temperance societies, with a known membership of 83,668; and the other Methodist bodies and the Society of Friends are practically all abstainers.

—Not less than 202 medical missionaries are in the foreign field who hold British diplomas and degrees, though what are these to the 26,000 physicians to be found in the United Kingdom! Edinburgh sent 45; Glasgow, 27; London, 12; Dublin, 9; Aberdeen, 7; etc. Of these healers 29 represent the Church Missionary Society, 28 the Scottish Free Church, 19 the London Missionary Society, 14 the United Presbyterians, 12 the English Presbyterians, 10 the China Inland Mission, 9 the Church of Scotland, 9 the Propagation Society (S. P. G.), etc.

—The *Church Missionary Intelligencer*, the organ of the Church Missionary Society, in referring to the centenary of the London Missionary Society, pays this generous tribute: "No society has had greater men, or been permitted to do a grander work. First in the South Seas, first in China, first in Madagascar, first in New Guinea, with such

names on its roll as John Williams, Morrison, Moffat, Livingstone, Ellis, Mullens, Gilmour—not to speak of living men—and with by far the largest total number of adherents among all missionary societies; it deserves to be honored, indeed. Although the society is by its constitution undenominational, it is practically supported almost exclusively by one section of English Nonconformity—the Congregationalist. Relatively to numbers, influence, and wealth, they put us Churchmen to shame. We wish the society very heartily God-speed in its almost world-wide work."

—The first missionary party was sent out by the London Society, August 10th, 1796, bound for Tahiti, and consisted of 30 persons. A "miscellaneous selection" truly, for only 4 of the 30 were ministers, 6 were carpenters, 2 shoemakers, 2 bricklayers, 2 tailors, 2 smiths, 2 weavers, a hatter, a shopkeeper, cotton manufacturer, cabinet-maker, draper, harness-maker, tinworker, cooper, and butcher. Only 6 were married, and there were 3 children.

—The Church Society gives these significant figures to set forth the growth of seven years: Then 247 ordained missionaries, now 344; then 40 laymen, now 82; then 22 women, now 193. Total: then 309, now 619. That is, the whole staff has doubled since 1887. Besides that, there were then 4 honorary missionaries, now 70, self-supporting, and 80 supported by special contributions. When particular missions are viewed, the retrospect is even more striking. Thus West Africa had then 11, now 43; East Africa, then 26, now 58; Mohammedan lands, Egypt, Palestine, and Persia, then 17, now 63; India, then 133, now 222; China, then 17, now 63; Japan, then 14, now 53.

—This, the largest society in the world, is nothing if not evangelical, and fully determined to defend against every foe its sacred rights under the Gospel. And hence we are not surprised to learn that the "Executive Committee has published a memorandum recognizing the free right of laymen to engage in evangelistic work among the heathen, the instruction of Christians in Bible classes and the like, and school work, medical work, and literary work of various kinds, such as is generally recognized as within the province of laymen, without first securing formal episcopal authorization. There are, however, other functions for the exercise of which it would be proper to have a special arrangement with the bishop of the diocese. They are the habitual conduct of public worship in settled congregations where there is no resident ordained pastor, and preaching to such congregations, and the ministering from time to time by Europeans, on the invitation of the ministers, to congregations having ordained ministers in charge. While the committee is willing to arrange with the bishops concerning these matters, it distinctly stipulates that it in no sense surrenders 'the inherent right and duty of Christian men to use all and every means of winning souls to Christ.' It conceives that 'in the mission field no legal disqualification exists to prevent laymen from performing even the official functions above referred to without episcopal authorization.' Nothing in the memorandum is to be interpreted 'as infringing upon the reasonable liberty of the society's lay missionaries to do so, either in cases of emergency or even in ordinary cases, in the earlier stages of missionary work.'"

The Continent.—Hungary is rejoicing over great advances made toward religious freedom. Within two years, under the lead of Premier Wekerle, three bills have become laws which establish civil marriage, regulate the religion of the offspring of mixed marriages, and provide for the civil registration of births, marriages, and deaths. And it looks as though the Emperor would find no rest until he gives his

sanction to a bill establishing freedom of worship for Protestants, Jews, and all.

—But in Bohemia there is a step backward toward the Dark Ages. The Free Reformed Church has for some years enjoyed a limited toleration —"house worship with invited guests." But now there is a different interpretation of the privileges of this religious body. All guests, even special friends of the members, and members of other evangelical denominations, must be strictly excluded. For not enforcing this rule to the very letter, one preacher has been imprisoned, and afterward fined. A second preacher has been fined twice by the same official. At Husinetz, Southern Bohemia, Paul Zelinka, the Free Church preacher, and the members there, are persecuted by bigoted officials. Prayer and Bible study are dangerous and criminal.

ASIA.

Islam.—It is enough to exhaust the faith and patience of the saintliest the way the Grand Turk and his under-officials have of procrastinating and contriving hindrances to block all progress. The tale is amazing which Rev. H. O. Dwight tells in the *Independent*, of how in 1880 a lot was purchased in Constantinople for a church, and in spite of most persistent efforts *fifteen years* have passed, and no permit has been given to build. And this though the old chapel long since became uninhabitable, and last July by the earthquake the congregation was driven from hired premises and "turned into the street."

—According to the Church of Scotland *Mission Record*, this is the Hebrew of it in Beirut: "On Saturday, December 8th, an anathema extraordinary was ordered to be read in the various synagogues, cursing with curses positive and negative all Jews found guilty of the following misdemeanors:

"1. Parents sending their children to the Scotch Mission schools.

"2. Jewish teachers giving Hebrew lessons in such schools.

"3. Jewish women attending mothers' meetings.

"4. Jewish women going out without white sheets or *izars* over them, and married women omitting to wear the regulation wig."

—Since the return of Dr. Mackinnon to Damascus in April, 1893, until the middle of June, 1894, upward of 3140 out-patients were treated at the dispensary, besides close on 500 in Bludan (the mountain station of the mission). Allowing an average of 3 visits for each of these, a total of upward of 10,900 sick folk were seen and treated during this period. Of these 39 per cent were Moslems, 37 per cent Greeks, 10 per cent Greek Catholics, 6 per cent Protestants, etc. In addition, upward of 200 surgical operations were performed during the same period, and about 40 in-patients resided for a longer or shorter time in the dispensary premises.

—The report of the British Syrian Schools shows that £4330 was received in England toward their support during the year ending last midsummer. The fees and other contributions received on the spot, more particularly at Damascus, raised the total income to £5202. The mission has 3 male and 20 female European workers at Beirut, Damascus, and Hasbeiya, Lebanon, Baalbec, Tyre, and among the Bedouin. These are assisted by 95 teachers. There are 20 schools, with an aggregate attendance of 2809 scholars, 5 preaching stations, with an average of 217, and 1341 patients in the Medical Mission.

—Well may the *Gleaner* (Church Missionary Society) exclaim: "Surely one of the most notable facts in modern missionary history is this, that last August 30 *missionaries* (belonging to various missions) met at Hebron—of all places in the world, except Mecca, perhaps the most jealously guarded by the Mohammedans—and held a kind of convention, for prayer and study of the Word of God. The possibility of such

a thing is probably one fruit of the Mildmay Medical Mission there. Miss Hester Campbell writes: "Truly He who stood at Abram's tent-door long ago in Mamre's Plain was very present with us, and more than one has gone away to Jerusalem, or Beirut, or Cairo, to thank God for that week at Hebron."

India.—The Rev. J. Traill, of Jeypore, has this to say of the "holy" men he saw at the Pushkar *mela:* "It is a holy place and a holy time, and all the holy men have come in from far and near. Let me tell you these men are the embodiment of sanctity. They are so pure that the touch of even the European would defile them. They have forsaken the world for religion. They have clothed themselves with ashes. They subject themselves to terrible penances. I saw a man there on a bed of spikes; men hanging by the heels to a tree; a man buried up to the neck; a man sitting between five fires before the blazing sun; a man lacerating himself till the blood gushed out; a man holding up a right hand till it dried up. And all to gain salvation."

—Rev. W. D. Hankinson writes as follows to Mr. Baynes, of the English Baptist Society, concerning Buddhism in Ceylon: "This priest is one of the 9950 at present in the island. Each wears a long yellow robe, and possesses an alms-bowl in which he receives his food. From house to house he moves, and silently takes his stand before each, and with his alms-bowl in front of him, waits for a small gift of rice or plantains, etc. The giver often does obeisance to the priest, and in the case of one sect the priest pronounces a blessing before departing. Priests of the other sects depart in silence. No priest must take a meal after twelve o'clock noon. When my friend called in to see me the other day, one of his attendants several times tested the hour by the length of his shadow, lest the priest should be too late to partake of his breakfast."

—Though himself by no means a Christian, the late Maharajah of Mysore was no foe to the Gospel, and was a ruler truly enlightened and of a benevolent heart. Educated under English influence, he was a firm friend to the paramount power. He was also a steadfast friend to reform of many kinds, only a few months ago greatly limiting the practice of child-marriage.

China.—Who does not sorrow with the Celestial Empire in her humiliation, so abject and utter? Some 300,000,000 bursting with conceit, beaten time after time, on both land and sea, by a puny nation of only 40,000,000! And yet China has only herself to thank. Nor can the remote outcome of these months of chagrin and shame be other than beneficial. The Great Wall of exclusiveness will tumble at many points, and many a highway will be opened for the entrance of Christian forces.

—Rev. B. Baring-Gould has returned from a journey around the world, and after abundant opportunities to inform himself, declares: "In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these [Chinese] native Christians. Inquirers are being brought in by the score every week by the converts themselves. Individual Christians, in one case a medical man, in another a peddler, in another a blacksmith, have been recently the means of evangelizing a village, or villages, or in one case *twenty-eight villages*, in which 126 inquirers are now waiting to be taught. In the districts I have visited, thousands of women are willing to be evangelized, and hundreds of female catechumens are waiting to be taught, and can only be taught by their own sex."

—The Foochow Conference (Methodist Episcopal) reports these encouraging figures: Members, 4225; probationers, 5227; baptized children, 1973; adherents, 7221; Sunday-school scholars, 5901; collected for missionary society, $405; for self-support, $2314. Of the principal items the increase for

the year is as follows: Members, 539; probationers, 1722; adherents, 3642; Sunday-school scholars, 1285; self-support, $480. The 68 ordained and 125 unordained preachers, together with the members, probationers, adherents, and baptized children show a total of 27,509.

Korea.—Evidently this peninsula, which was innocently the *casus belli* between China and Japan, can never again be considered to be but an outlying dependency of the Son of Heaven. Concerning the outlook for this land, Rev. Henry Loomis writes: "One thing has especially impressed me, and that is that one of the best statesmen in Japan, Count Inouye, has been sent to Korea to assist in inaugurating the new order of things, and has taken as his associates two Christian men, Count Hirosawa and Saito Shinchiro. This means that henceforth the religion of Jesus Christ is not only to be tolerated but held in esteem by those in power." Referring to one of the Korean leaders who visited the United States and became a member of the Reformed Church, he says: "I was pleased to hear him avow his Christian principles, and he expressed a very warm interest in the missionaries and their work. He regards Americans as brothers."

Japan.—In the city of Tokyo there are 120 newspapers and magazines. The Asabi Shimbun, or *Morning News*, has a circulation of 100,000 daily, and the paper of the same name in Osaka of 130,000 copies. But with this circulation they may well rebuke Christian America; for *there are no Sunday papers in Japan.*

—Rev. Mr. Pettee, writing after a visit to Hiroshima, which has become, for the time, the royal residence and the real capital of the nation, speaks of the good order which everywhere prevails. This city has an ordinary population of 80,000, increased now by 40,000 more drawn thither by the exigencies of the war. Yet no American city, he avers, "whether on ordinary occasions, fair days, riots, or war times, deserves to be mentioned in the same week with Hiroshima as to orderly conduct."—*The Pacific.*

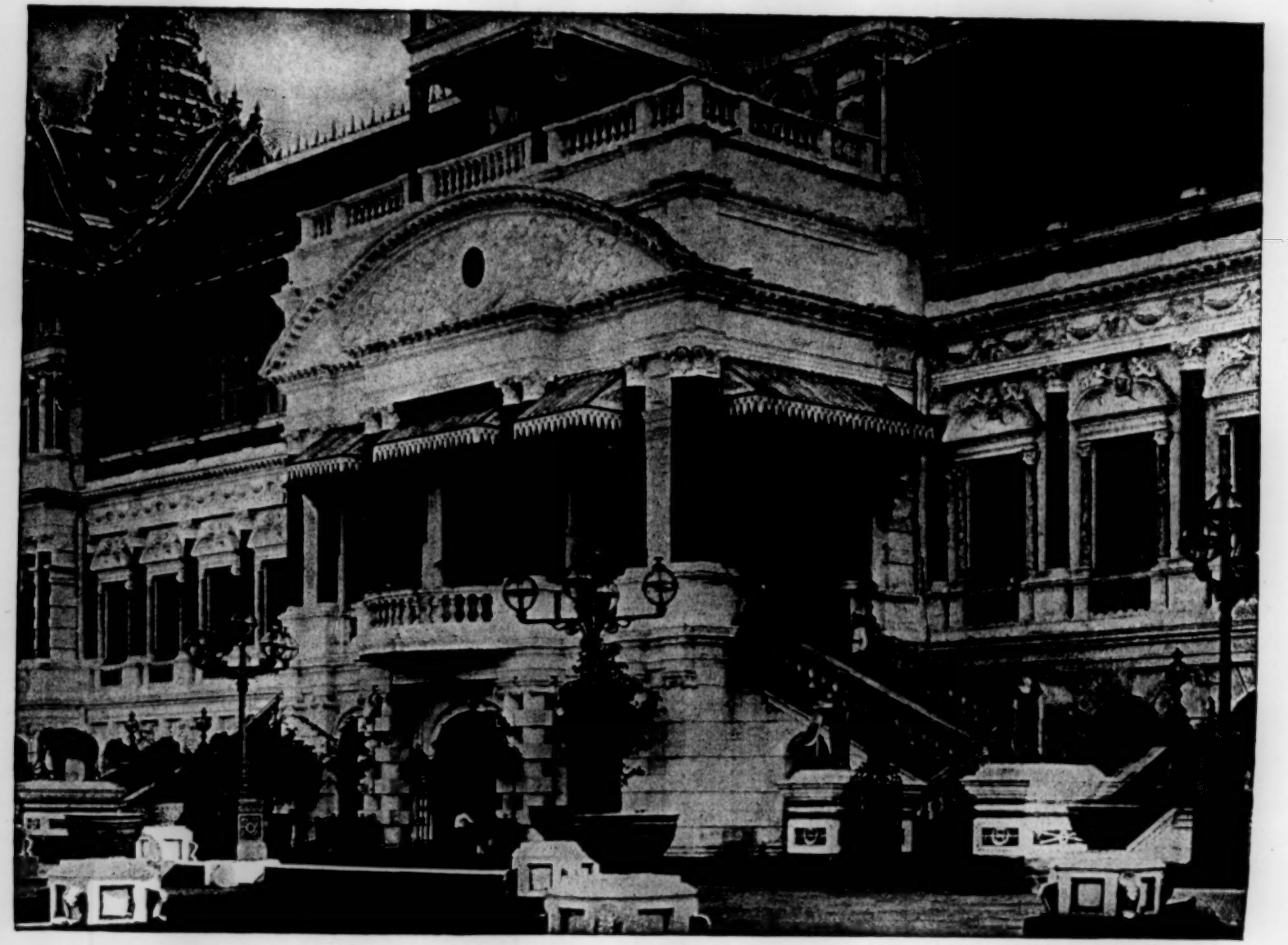
—Nobody has written more thoroughly and impressively of what the future probably has in store for this empire than Rev. J. T. Yokoi, of Tokyo, in a recent issue of the *Congregationalist.* And his conclusion is for substance, that while we cannot reasonably expect Japan ever to adopt the peculiar type of Christianity borne by any church or nation of the Occident, it is yet scarcely possible that she will stop short of possessing the essentials of Christian civilization.

AFRICA.

—South Africa includes all of that portion of the continent which lies to the south of the Zambesi, a territory with an area of 1,250,000 square miles. On the whole, the soil is fertile, and the climate such that white men endure it without much risk to health.

—At Lovedale the attendance last year was 725, of whom all but 33 were native Africans, and these pupils paid last year for tuition, etc., the snug sum of £1885 ($9425).

—The Rev. Dr. Steele has printed a short journal of a ten days' mission tour in Angoniland. He visited 19 villages, held 20 meetings, dispensed medicine to 320 patients, extracted 20 teeth, and preached to over 2000 people. There are no inns, rest-houses, nor shops in Angoniland. The mission caravan included 11 carriers—tent, 2 men; bed, 1 man; bedstead, 1; magic-lantern, 2; medicine chest, 1; 2 baskets with food and cooking gear, leathern bucket and basin, 2 men; box with books and clothing, 1; chair and folding table, 1 man. In addition, Dr. Steele took with him a native evangelist and 3 boys. The cost of the tour amounted to £1 4*s.* 0*d.*—*Free Church Monthly.*



ROYAL PALACE, BANGKOK, SIAM.